

CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

Subjective and Objective Methods
in the Study of Science

Vacation; How to Spend It

Religion and Discipline

The School as a Character Builder

The Reading Course for Teachers

Summer Occupation

The Home, the School, the Church

The Structural Simplicity of the
English Language

Mensuration of Solids

Music an Aid in Character Building

The Benefits of Language Study

Methods in Teaching Spelling

Report of Home School Work

Our Summer Campaign Number



Education and Character

TRUE education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle.

Character building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them to-day.

In every generation and in every land the true foundation and pattern for character building have been the same. The divine law, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself," the great principle made manifest in the character and life of our Saviour, is the only secure foundation and the only sure guide.—*Education.*

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Christian Education

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No. 5

Subjective and Objective Methods in the Study of Science

BY GEORGE MC CREADY PRICE

A CLEAR idea of the distinction between these opposite methods of study is essential if we wish to have a correct understanding of the fundamental principles of natural science, the Higher Criticism, or the New Theology, so called, or indeed if we wish to do any clear thinking on the groundwork of science and religion.

The term "subject" is used in science and philosophy to denote the mind itself. Hence "subjective" denotes "that which belongs to or proceeds from the thinking individual;" while "objective" denotes "what is real, in opposition to what is ideal,— what exists in nature, in contrast to what exists merely in the thought of the individual."

No fuller statement of the matter is necessary in order to show the imperative importance of understanding the difference between the two, in such studies as biblical criticism, evolution, geology, etc.; for, as Hamilton says, "Error arises . . . from the commutation of what is subjective with what is objective in thought."—*Logic, page 387.*

The subjective method, called also the *a priori* method, is defined as "that method of investigation that observes and treats realities in subordination to preconceived notions or assumptions, and constructs systems in accordance with the conceptions of the investigator rather than with the facts: opposed to the method of inductive verification."

The Greek philosophers and the schoolmen of the middle ages looked out upon the universe, the things of nature, and the problems of human life, largely from the subjective viewpoint. Most of the modern sciences — all the *regenerated* ones, such as astronomy, physics, and chemistry — endeavor to use chiefly inductive processes and methods; and, novel as the idea may appear to some, this is often the attitude of mind from which the biblical writers looked out upon the world around them; for, as has been well said, "the simple inductive method of determining truth is appealed to in all the biblical writings." Such typical statements as, "By their fruits ye shall know them," "The works that I do they bear witness of me," show undeniably that the Hebrew and the Christian writers used the objective, or inductive, method of determining truth, the same that has in these modern times been so successful in developing from the locked-up treasures of nature those powers and appliances which have made the human race in quite a new sense the lords of creation.

Whewell has very tersely put the matter by saying that induction ascends from particular facts to general principles. J. S. Mill says about the same thing when he defines induction as "generalization from experience."

The typical deductive method is illustrated by geometry, or by syllogis-

tic reasoning. The typical inductive method is best seen in physics, astronomy, or chemistry, where a number of observed facts, related to one another in some essential respect, are put together so as to give rise to a necessary conclusion as a general principle or scientific law. A correct induction from the total field of related facts must be absolutely certain truth; error may arise from failing to take into account some one or more of the necessary facts involved. Thus the law of gravitation and the law of the conservation of energy are conclusions from inductive investigation and reasoning, and are regarded as established truths because they have been framed from a sufficiently wide observation of facts to make it incredible that any subsequent discoveries will be found to disagree with them.

It is true that deduction also has its proper place in natural science. Whenever by correct scientific procedure a true induction or generalization has been established or discovered, this generalization can then be made a new starting-point for *deductive* reasoning within a limited field, and particular applications may be made of this newly established general rule to other related circumstances.

Thus it is seen that deduction is not wholly banished from the realm of science. The true Baconian method of modern scientific research in its totality, the method which has given us all that we really know in the way of modern discovery, may be said to be based wholly on induction, but carried on under the monitorship or superintendence of deduction. That is to say, the methods of scientific discovery are almost wholly inductive, but they are admonished from time to time and held within bounds by old mother Deduction, who from time to time suggests what to look for, and at all times keeps the enthusiastic young creatures from going too far afield.

The greatest deductive premise in the whole universe of thought is *God and his truth*. Hence, whenever by our generalizing from experience we are in danger of arriving at conclusions contrary to this supreme truth, a correct deductive method comes in to admonish and guide us; and we then find, if we hunt long enough, that there has been some flaw in our supposed inductive method. It is thus that our conclusions in natural science must be constantly checked up against *revealed truth*, the touchstone of absolute reality. Indeed, from this standpoint the highest type of scientific study may thus be said to be partly the outgrowth of the deductive method after all. That is, whenever by inductive methods of thought in any department of knowledge we have arrived at a mountain-top whence we may obtain a broad view of truth, a grand generalization, then by applying this truth we may unlock other mysteries with comparative ease, because of the interrelationship of one department of truth with all other departments. But in all such cases the deduction must be from law as certain as God and tested by his immutable Word, or else we can never be sure of our conclusions drawn therefrom.

But there is an ever-present natural tendency on the part of lazy, untrained human nature to employ subjective or deductive methods of thinking in a wholly wrong way, often somewhat as a short cut to the discovery of truth. Confused and dazzled by the complex array of the endless details of the universe, the human mind must generalize if it is to make any progress in a systematic knowledge of things; but in all ages there has always been a tendency of weak human nature first to assume these generalizations from the abstract conceptions of the mind already supposed to be known, yet untested by supreme truth, and then proceed to explain the phenomena of

the universe in terms of these (supposed) general truths. This false philosophy, which for two thousand years sat like an incubus on the intellectual life of the world, and which Luther no less than Bacon and Newton fought as a most deadly enemy of true thinking and living, will ever remain a monument of warning against the folly of using such methods in attempting to wring an answer from the mysteries of nature. On the other hand, all that is true and valuable in our modern knowledge of how to read the outspread book of nature or harness the latent forces of the universe has been accumulated by those patient inductive, or objective, methods advocated by Bacon in his *Novum Organum*, the root ideas of which, however, can be traced back to that general emancipation of the human will and intellect inaugurated by the sixteenth-century Reformation, which restored the written Word of God to its rightful place as the supreme guide of human life in every department of action or thought.

But, sad to relate, there is one of the natural sciences, and several of the so-called historical and theological sciences or philosophies, which have not yet been regenerated, but which in essence are based on subjective or *a priori* methods of reasoning "like that which dominated medieval scholasticism and made it so barren."

As Sir Henry Howorth well says of geology as commonly taught:—

"It is a singular and notable fact that while most other branches of science have emancipated themselves from the trammels of metaphysical reasoning, the science of geology still remains imprisoned in *a priori* theories."

As perhaps the most notorious example, geology has never reasoned inductively regarding the fossil world as a whole, e. g., it has never started with man and the living species of plants and animals, and worked back

among the rocks, finding where they occur as fossils and in what condition and connection, and then deciding as to how they were placed there and how the intervening changes took place. This the current geology has never even professed to do, but has always started with *some hypothetically "oldest"* forms, and after having located them at the vanishing-point of the vistas of a past eternity, has trusted to its skill in dead reckoning to be able to work up by slow degrees to the present, and to arrive here with a sufficiently small cargo of "living" species undisposed of to join on to the present smoothly and easily on the basis of uniformity and slow secular change. This is geology by hypothesis, from the subjective standpoint; it is a kind of science by which some people have, for a century or so, tried to explain the known in terms of the unknown, starting with what we know the *least* about, and forcing our more accurate knowledge of things at hand to square with our theories of things more remote. Such are the methods "which dominated medieval scholasticism and made it so barren."

A similar indictment could be made against the current historical criticism of the Hebrew and Christian Scriptures. One of the *a priori* theories lying at the basis of the so-called Higher Criticism is the assumption, put forth by Wolf in 1795, that the use of writing for literary purposes was unknown before the classical period of Greek history. Another rests on Astruc's theory (1753) that the employment of different names for the Deity in the book of Genesis indicates diversity of authorship. More recently, or within the last half century, these assumptions have been assisted by the popular doctrine of evolution, and have developed into the Wellhausen system, which informs us in a lofty way of the precise order in which the literary and religious development of the Israelites *ought* to

have taken place, and then proceeds to reconstruct the Bible history and literature in minute accordance with this subjective notion.

Here is Professor Cheyne's precious bit of information on the method by which Reuss, one of the founders of modern "criticism," arrived at one of the fundamental principles on which this work rests: —

"It came to him, he informs us, *rather as an intuition than as a logical conclusion*, and it was nothing less than this: That the prophets are earlier than the law, and the Psalms later than both. From the first, we are told, his principal object was to *find (sic)* a clue to the development of Israelitish religious culture, so as to make its historical course psychologically conceivable." — "*Founders of Old Testament Criticism*," page 177.

All of which, of course, is the exact reverse of true scientific or inductive methods of research.

The contrast between these subjective methods of the Higher Criticism and the inductive, or truly scientific, methods of archeology when dealing with the very same lines of investigation, is well illustrated by the little book of Professor Sayce's, entitled "Monument Facts and Higher Critical Fancies," which is probably the most severe blow that this false criticism has ever received. In this book we are told in a most picturesque way how Higher Criticism, in contradiction to the Hebrew narratives, had figured out decades ago just how ancient history and the national development of the Hebrews and other Orientals *ought* to have occurred, while the spades of modern excavators have uncovered thousands of witnesses to testify that the critics were wrong and the Bible right.

The New Theology is in even a worse predicament; for as a religion it may well be termed *the subjective*

method gone to seed; for, resting as it does on the conclusions of criticism on the one hand and evolution on the other, the latter in turn resting on the false conclusions of an illogical geology, etc., it seemed to demand a long series of assumptions that reminds one of the string of antecedents in the old story of "the cat-that-caught-the-rat-that-ate-the-malt," etc. Hence it is not at all strange if in its results, its "fruits," this so-called "New Theology" is thoroughly out of harmony with the old-fashioned religion of Christ and his apostles, which, as we have seen, in its attitude toward the things of nature and the great problems of being, is in complete accordance with all true inductive methods of study.

Happy would it be for the world if our modern scientists would throw to oblivion the foolish theories and methods on which the false geology of the day has been built up, completely reconstructing the theoretical features of this science, as has long been done in the other natural sciences, attacking the problem of the fossil world in the calm, unprejudiced spirit of a coroner holding a *post-mortem* examination; for it would then not be long before the vagaries of evolution and the New Theology would be relegated to the museums as the curiosities of a bygone age, and German critics and theologians would turn their ingenuity to things more profitable. Happy would it be if in all departments of scientific or historical investigation men would discard the methods of Aristotle and the schoolmen for those of Bacon and Newton. In the meantime, the consistent biblical Christian, undisturbed by the noisy assertions of an age of fallacious thinking, can rest in the assuring satisfaction that he is in harmony with nature and eternal truth.

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Vacation—How to Spend It

BY S. M. BUTLER

VACATION is here again. This is the harvest time for students. During the school year the product of the previous season's labor is generally exhausted. If the student is to go to school another year, he must improve well the opportunity afforded by vacation. The kind of labor is not the most essential. It is of very great importance that he should make up his mind to do *something*, and that he should do it with all his might. A poor plan well worked is better than the best of plans indifferently executed. Garfield planed boards in a carpenter shop to earn money for his schooling; but he went at it with all his heart, and succeeded. Getting an education does not depend upon circumstances. The young man or young woman of metal can make or unmake circumstances. Nevertheless, it may help some one, to suggest a few ways that vacation may be profitably spent.

1. Canvassing. The most of our schools, if not all, now offer scholarships. It has been only a short time since anybody thought of this method of helping young people through school. The plan is simple and workable. Our young people by the hundreds ought to avail themselves of the opportunity to earn, during the vacation, money enough to go to school the coming year. Many of them did this the past season, and are now in school. By this method the student is not only doing something to help himself, but he is placing in the hands of the people literature filled with the message for our time. No one can tell what the result will be to those who read this literature. Doubtless many a canvasser will have the satisfaction of seeing in the kingdom of God those who are brought there through his efforts.

2. Working for the school. Oftentimes the school has work for a number of students during the vacation. Every school is glad to employ faithful students during that period to do such work as it may have. For many students this is the very best way to provide for the expenses of the coming school year. By arranging to draw in cash only a small percentage of their earnings, they are insured against temptations that come to spend money for fancied needs. I have observed that students who stay with the school the year round, succeed better than those who engage in other work. Of course, the school can not employ every student, nor should every student remain with the school if it could. But for some, this is a golden opportunity.

3. Working on the farm. Some students will be able to find employment on a farm. The wages may not be large, when compared with the salary paid in some other occupations; but in the quiet of the country there will be little temptation to spend their earnings, and they probably will be able to save more than some others who are earning larger wages. I have in mind a young man who worked on a farm for thirteen dollars a month and earned money for his education. This seems small wages, and many a young man would think it would be no use to try to get an education under such circumstances; but we must bear in mind that it is not the amount one earns, but it is the care he takes of it and the use to which he puts it that counts. Then there are other lines of work which one can find. Young people living in the city can sometimes find employment with merchants or other tradesmen that will in the course of the season bring them considerable returns.

4. With the tent. Those who are not obliged to consider so carefully the financial question may be able to find employment in connection with a tent effort. Many of our conferences are glad to give worthy and capable young men employment for the summer in connection with an older minister. This will not, of course, bring large returns financially, as no conference can afford to pay any one a very large salary for such work; but the experience gained will be invaluable to the young man who is expecting to enter the ministry later. As he comes back to the school in the fall, he will have a more definite idea of what he needs than he would if he had not been in the field during the summer.

5. Engaging in business for one's self. A young man especially, if he is in earnest, can usually find some business which he can do for himself. This is especially true of young men who have been reared on a farm. Suppose they should rent a piece of land and plant it to some crop, say corn, potatoes, or beans. By careful

attention to the crop during the summer, they would be able to realize in many cases much larger returns than they could by working by the month. Some could engage in gardening. Suppose a piece of ground adapted to the culture of onions can be secured. By planting an acre or two of that crop, the student will oftentimes realize excellent financial returns, provided he lives where there is a market for the product.

These are only suggestions. Many ways will be found by the young man or woman who is wide-awake. It is surprising in how many ways money can be brought into the student's treasury when once he has made up his mind that he is going to school. Of course, all these things mean long hours and hard work. It will mean also sacrifice and constant self-denial, but the end to be gained is worth more than the cost. Think of what it means to spend a year in one of our colleges! To many a young man this has been a revelation and an inspiration that started him upon the road to success.

Religion and Discipline

BY FREDERICK GRIGGS

IN a denominational school, one established for the educating of young men and women to advance the interests of the gospel message for our time, the question of the relation of religion and school discipline is a vital one. Manifestly, a student who is thoroughly converted and animated in all of his school undertakings by the Spirit of Christ, will be obedient to all just school requirements; and as manifestly, a faculty which has a thorough understanding of the principles of education and the worth of a human soul, will establish only those school requirements and regulations which are just.

These conditions, then, of educational wisdom on the part of teach-

ers, and a personal interpretation of the Christ life on the part of both teachers and students, will result in the disappearance of all difficulties in school discipline. But it is scarcely to be hoped that these perfections can be actualized. The young men and women who attend a Christian school have, or should have, red blood and throbbing nerve, and because of this are liable to make mistakes. Now these same young men and women should be encouraged to have all their life's energies directed by the Spirit of Christ. I wish to emphasize the word "encouraged," for this is as far as the teacher can go, or at least as far as he should go.

The element of Christian liberty

enters into school government as well as into civil government, and every student has the right to be or not to be a Christian. His not being a Christian should not impair in any way his enjoyment of all the benefits of a temporal nature that the school can give. The spirit of Christian liberty should be so strong in a Christian school that the non-Christian, even the one who does not believe in God, may not feel in any way a spirit of ostracism. But lest I may be misunderstood, I hasten to say in this connection that the one who does not believe in God, or in the Christian religion, has no right whatever, after he has joined the membership of a Christian school which is of a private nature, to say and do anything which will militate in any degree against the religious work of the school with which he has connected himself. Or, in other words, the non-Christian should, if he so desires, be unmolested in the entertainment of his religious views; and the school management and the body of believing Christian students should not be hindered in their work by contrary influences which he may exert. But in this connection it must be remembered by the Christian and the non-Christian students that in answer to prayer the unbelieving student may be placed constantly under the influence of the Holy Spirit. It is the right and duty of the believer to pray for the unbeliever.

The idea at times prevails in the mind of the unbelieving students that in order for them to prosper in their school work from a temporal point of view, they need to profess Christianity, and ground is sometimes given for such belief by the attitude of the school management. I once knew of a preceptor's going to the principal of a school one morning and saying, "We must have a revival in the school to-day, for it has been very disorderly for a few days in the home;" and the revival was held.

Now I grant that this is an extreme example of what I am saying, but this idea prevails, and in a way it is natural that it should, to a larger extent than Christian teachers sometimes realize. They are anxious for their students to do those things which are right from a religious point of view, and when the regulations of the school are disobeyed, it is natural for them to feel that sin has been committed. Now sin may have been committed in the disobedience of the regulations of the school, or it may not. Of course, if a student's disobedience be of such an aggravated character that one of God's commands is distinctly broken, it becomes self-evident sin; but for a student to whisper or to keep his light burning after hours may or may not be, and God alone may be the judge.

One of the best ways to make hypocrites is to conduct straightforward school government on a religious basis. School regulations should be of so just and workable a nature that any one can observe them. I grant that he who finds no aid outside of himself in the observance of these school requirements may, because of the perversity of his unconverted nature, find compliance a very difficult matter; but, nevertheless, granting that the regulations are just, he can obey them. But when he gives himself to Christ, not simply that he may obey the regulations of the school, but that he may do his Master's will in any lot or work, then he finds a power coming into his life which places him in accord and makes obedience an easy matter.

It is the work of the Christian school management so to present Christ that he shall appear the most desirable friend for the student to have; for he will give him aid, not only in school days, but in all that are to come. The religious is one of the most powerful emotions, and for it to be a healthy, growing, stable one, it must be born of the personal choice

of its possessor. It will be dwarfed in the lives of the students when the school management seeks to make it a means of assisting in discipline. Rather, let the management take this view, that the regulations must be just, then they must be regarded by all students, whether of a religious

persuasion or not. Let all students be encouraged to bring to their aid a pure and undefiled religion, not simply that they may do the will of the faculty and obey its regulations, but that they may do the will of the Author of religion, and so bring to themselves the highest possible good.

The School as a Character Builder

BY H. A. MORRISON

THE school is only one of the institutions that have to do with the formation of character. I think it is generally conceded that one of the great functions of the school is to develop the character of the student. It is sometimes thought that it is the business of the home and the church, rather than of the school, to mold the characters of the children and youth. Be that as it may, there is certainly no place where character is formed more rapidly and more firmly than in the school, including the college as well as the more elementary school.

It is the purpose of this article, without disregarding the supreme importance of spiritual and physical development, to emphasize the value of the disciplinary side of education in its relation to the building of character. We often have a limited idea of what character really consists. Character is what we are. Our actions make habits. Habits make us what we are. The definition of character as given by another is "a bundle of habits."

There are certain virtues which we all recognize as essential to a good character. Among these are the moral virtues of purity, temperance, sincerity, justice, benevolence, and truthfulness; and the intellectual virtues of courage, industry, self-respect, concentration, and judgment. It is the purpose of this paper to discover and set forth wherein the work

carried on in the school assists in the development of these virtues.

Industry is one of the virtues developed in every school of high quality. Certain work is required to be completed at a certain time. Definite results must be obtained. These are strong factors in causing a person to form industrious habits. It has been the experience of teachers that the more work required of the student in a given subject and in a given time (of course, within reasonable limitations), the greater the interest; an increase in the quality of scholarship is the result.

No one can complete any course in mathematics without, to a great degree, increasing his power of concentration. The power thus acquired is ready to be focused on any subject to which he cares to turn his attention. In the study of mathematics the subject itself is such that it compels accuracy; but accuracy required by a teacher in *any* line of work will react on the student with the same benefit.

Self-respect is a valuable asset to character. By self-respect I mean self-confidence with no taint of egotism or self-sufficiency; that confidence which it is necessary for one to possess in order to think for himself. There is nothing that creates this quality more than being able to do things, to accomplish something, to produce something. The writing of themes, the translation of foreign

languages, the solving of mathematical problems, the combinations made in the chemical laboratory,—all these, with many others, are constant developers of genuine, pure self-respect, and are often the best of remedies for disgusting egotism.

In prosecuting the study of the more difficult problems, the student learns the value of perseverance. Even with no apparent results after many hours of labor, he is not dismayed, for he has to some extent at least acquired the virtue of courage. Accuracy, concentration, and judgment are the inevitable results of the laboratory; and without these, at least to some degree, one is forever barred from entering into the consideration of any complex problems in detail.

If the school expects to develop strong characters, there are a few fundamental essentials that must be required. These are often lost sight of; especially are they sometimes lacking in the denominational college, strange though it may seem.

The teacher must have a well-defined ideal in his department, must have a certain, definite goal that he requires his students to reach. These requirements must be enforced with that rigidity and persistency which we expect the student to develop in attaining the goal. This, then, suggests something of the preparation a teacher must have before entering upon his work. He can not be one who is simply preparing his lesson from day to day, or one who has merely studied the subject as a student; but he must be one whose training has been sufficiently strong and complete to enable him to see through to the end of the subject at one view, and comprehend the side lights in passing. To be able to do this, he must not only have mastered the particular subject much beyond where he is teaching, but also have a good comprehension of kindred subjects.

In order to have such teachers, it

is first necessary that the board of managers have a definite standard that a teacher must reach before he is elected to any position in the school. A teacher is sometimes elected because of the *general impression* he has given to some or all the members of the board; when, in fact, if he were asked to give a complete outline of the work he intends to do, or to point out the standard he has set for the student to reach, he would not be able to give anything definite.

I wish to show clearly that the effect of the work of such a teacher is detrimental to character in proportion to the extent that it is deficient on the intellectual side. It not only does not develop the virtues required for a strong character of high type, but it is incapacitating the individual ever to receive an education that will develop these; in other words, it not only lacks the power of helpfulness but it is positively detrimental.

It is thought by some that because (from their point of view) certain departments are more important than others, it is therefore entirely consistent to use a low grade of help in the less important departments. I do not so reason, but believe that it is just as necessary to have a high quality of work done in one department as in another, that poor work in one department results in poor work in the other departments, simply as the result of the habits that are being formed by the student.

The requirements must be high enough to make the work strenuous. Unless an individual is made to pass through some strenuous experiences, he has failed to develop some necessary qualities, and has not received as much benefit in his training as he should. In fact, he will find he is not prepared to discharge the more difficult duties of life, that in many places he will fall under strain and pressure. These requirements must be enforced with conscientious rigor. Any laxity in this regard weaves into the char-

acter of the student a laxness that becomes habit, which can be rooted out only with great difficulty.

The student should learn how to investigate a subject in detail and thus understand the importance of giving due consideration even to the little things. One who entirely learns this lesson will be able very quickly to appreciate the wonderful effects of little things on one's character. The great advancement of the world to-day is due to the attention given to little things. Upon these hinge success or failure. The ability to deal with them means success; the lack of it means failure.

Education is a building, growing process; it is this development that affects the character. Education makes the man. Education is the exponent of the man. We are all familiar with the power of the exponent as illustrated in the story of the boy who asked his father to give him a penny for the first day he worked, two pennies for the next day, four for the next, etc., for thirty days. Unwittingly, his father accepted his proposition. We are well aware that this amounts to $(2^{30}-1)$ \$10, 736, 418.24. This well illustrates the power of education in our lives and the power it exerts in forming character. It does not matter so much what the base number is (as long as it is above unity); but the exponent makes the great difference. So it is with the man; it does not matter so much what he is (as long as he is above unity), provided he has a good, big exponent. A little added to the exponent means a great deal more than a large amount added to the base.

In considering character, many think only of the presence or absence of negative qualities in a person's life. By negative qualities I mean those that are detrimental to character. When this is the case, not more than half the elements that enter into character building have been taken

into consideration. A person may seem to have a strong character merely because he does not have any of these negative qualities; but the obtaining of a good character means more than the mere abstention from certain detrimental habits or practises. There must be the presence of positive qualities; and it is herein, as well as in helping to prevent the operation of negative qualities, that the school has its great opportunity to perform its function in molding the character of its students.

Because of the relation of religion, character, and education, the denominational school or college is the ideal, and should possess all the necessary elements to develop in men and women characters of the highest type. The one fatal mistake made in many of our schools is that they broaden out so flat and spread out so thin that as a result a great amount of shallow work is carried on. They are too extensive and not intensive enough. The school is so often measured entirely with reference to its scope. The real quality is too often left out of consideration. All work carried on in such a manner falls far short of doing for the student what it should; yes, and too often it is even detrimental. If we could but concentrate our efforts more, we could produce better results and turn out a better product — stronger and sturdier characters. We do not need *more* colleges but *better* ones.

There is no time in one's life when it is more essential to cultivate character than during the days and years spent in school; for the characteristics formed in this period of life, will be carried with us through all future years.

It takes a greater man to do a few things, and to do them thoroughly well, than it does to do a great number of things slightly. It makes a greater man to do a few things and do them thoroughly well.

EDITORIAL

Notes

THE fitfulness of the present season is aptly described by the poet of long ago,—

“Somer is comen and winter gon.”

We scarcely dare to say which season it is; for no sooner do we name it than a piercing norther or a soothing sou'wester compels us to change our verdict. We are in a neutral zone, watching the contending forces of nature,—the blustering reluctance of winter, the quiet insistence of summer,—just waiting to see the calmer forces win the day.

WE made a historical, though not a rhetorical, blunder in our previous issue, in clothing “our sweet singer David in the unwieldy armor of *Goliath*.” For the point in hand, we builded better than we knew; lest we weaken our case, we have iterated our protest in the same language. This is one kind of mistake by which we learn — learn more fully in this case, we hope, the lesson in simplicity taught us by the youthful but trustful shepherd, than if the boldness of our figure had been reduced to the armor of *Saul*.

EVERY school is now coming to the most interesting part of the year's work — commencement week. It is the most interesting because we can look upon the travail of our souls and — not be satisfied; but, if not satisfied, yet compensated. At the beginning of the year we laid out our plans the best we could foresee. We have been obliged to alter some of them, to modify others; yet gratified to prove, to ourselves at least, that some of them were planned wisely. The year has brought us anxious toil, deep heart-searchings, wrestling in prayer, but prevailing withal, soul joy, seasons of ineffable refreshment and abounding courage. As we look in retrospect over the year's work, as we contemplate the changes wrought in this student and that, as we bid them a hearty God-be-with-you, we exclaim with one heart and voice, Compensated!

THERE is one school among us that has no vacations. School keeps every day in the year (Sabbaths excepted). Its membership of two hundred is made up mostly of those who have discovered the secret of how to make improvement in education a part of their daily business. Most people work for a livelihood the year round, and are therefore entitled to provision for keeping up systematic study during the same period. Such provision is made in the Fireside Correspondence School, Takoma Park, D. C. Many students who attend a residence school nine months of the year will be glad to continue the other three months in this school.

W. E. H.

The Reading Course for Teachers

AT a recent meeting of members of the Educational Department, the following plans were voted:—

“To arrange a universal reading course for teachers, to be required for the renewal of teacher’s certificate.

“That the department issue review requirements for the reading course, and blank cards of credit to be filled out and signed by the proper union or local officer.

“That the educational journal be the medium for a running outline of the reading course.”

These plans will meet with a hearty response from the teachers in our primary schools, at least all those who are wide-awake and desire to succeed in their work, and who are satisfied only when making daily advancement. There are many advantages to be gained by such a course. A teacher going from one union to another will find the same books in use, and the same examinations required. The books to be read from year to year are selected by a representative committee of educators from different parts of the United States. Then there is always inspiration in being part of a plan in which all our associates are united.

Those who have already learned of these plans are especially gratified to know that a suggestive reading course is to be given in CHRISTIAN EDUCATION. The purpose of these notes on the books selected each year will be not only to give an outline of the lessons, but to develop independent thought, and to stimulate further research in the subjects which will be pursued in the reading course. In another number of the journal the names of the books to be studied for 1911-12 will be given, as also further information regarding the course.

H. R. S.

Our Campaign Number

NO sooner do we bind off the work of one year than we begin to think of the next. How refreshing that we may have a few weeks without schoolroom cares, in which to throw ourselves into a vigorous campaign for recruits. It gives us opportunity to take our personal bearings in relation to the work to which we are giving our lives, brings us the privilege of breathing for a time the atmosphere of the field, of meeting parents and prospective new students face to face, of laying our plans and setting our hopes before the rank and file of the constituency, and of viewing for ourselves the ramparts to be stormed by the army we are training.

To aid in this vital part of educational work, we now have largely prepared our annual Summer Campaign number of this journal. Its contents will be made up largely under four headings: Students’ Problems; Parents’ Problems; Teachers’ Problems; Field Problems. The special cover design is based on the sentiment, “I’ll find a way or make it.” The frontispiece represents a builder of air-castles earnestly engaged in building a solid foundation under his dream-castle of high achievement. Other illustrations will be used. The general tone of the contents will be inspirational and uplifting.

Last year an edition of ten thousand was used in this way, but this number fell considerably short of the demand. With the advantage of last year's experience we ought to use three to five times as many this year. This number will be useful into the autumn, for following up interests awakened during the summer, and can be used not only by the schools, but by individuals and local companies to interest those who may not be reached otherwise. For terms, see page 48. W. E. H.

Summer Occupation

IN one of the general articles in this number, a variety of useful ways in which students may profitably spend the summer recess, is pointed out. These ways are all legitimate, and each one should be studied upon its merits; doubtless all will be employed to some extent.

We wish here to emphasize two things. The first is, whatever way you may choose for spending your summer vacation, set yourself to work now studying and planning how you may use that way to greater profit than you ever did before or know any one else to have done. Do not put it off till school is out. Set your stake high. Work as near to it as possible. Your year in school ought to have enlarged your capacity, to have broadened your view, to have strengthened your ambition, your determination, your consecration. Now put these to the exchangers, and test the value of what you have obtained. By thus doing, when you return to school next autumn you will understand better your needs and what to strive for during the school session.

The other thing we wish to emphasize is the value of earning a scholarship by selling literature. If your circumstances will permit, we know of no better way of spending the summer that will bring you the best returns and at the same time do the greatest amount of good to others. We know whereof we speak when we say that nothing will prove of greater value in your future work than this becoming acquainted with human nature and how to deal with it, this relying upon yourself, under God, for getting results, this early experience in connection with the work to which you have consecrated your life. Make a study of this work, get the most help possible from other students who have succeeded, and from those who are appointed to direct and promote the sale of our literature. Then cast yourself helpless upon One that is mighty, and do not let a day run to waste. Put your aim high, but avoid the mistake of thinking that unless you become one of the "stars" or a "record-breaker" in this work, your effort is therefore a failure. The true test of your success is not measured in terms of money or books alone. Get all the money you can, but in all your getting get understanding, get an experience that will make next year's work in school tell far more than last year's did.

The Scholarship Plan

1. The publishing-house, tract society, and school unite in making a discount of fifteen per cent from the regular scholarship as a reward for the faithfulness of the student-cavasser.

2. Any person desiring to earn a scholarship must make full and satisfactory ar-

rangements with the State tract society, and work in harmony with its regulations.

3. Any person will be entitled to draw the money due him on the scholarship at any time, from the State tract society, if he wishes to do so; but in such event, he will receive only the regular commission of fifty per cent on his sales, the same as other agents; it being understood that in drawing his money he withdraws from the scholarship endeavor, and places himself upon the same basis as other agents.

4. Any person who has earned at least one half of a scholarship is allowed to receive the benefits from the same, pro rata, as outlined above.

5. Any student who, after having earned a scholarship, is unable, through sickness or other misfortune, to attend school himself, may transfer his scholarship to any worthy person whom the officers of his State tract society can recommend, and the authorities of the school can accept as a student.

6. Any person desiring to participate in the scholarship plan must, upon matriculation, present to the business manager of the school a receipt from the tract society showing that he has paid the full amount of his scholarship.

7. In addition to the above amounts, the usual domestic work each day is required of each student while in school.

8. The required value of books to be sold in order to secure a scholarship is not exactly the same with all our schools, and you should ascertain from the school you wish to attend just what the amount will be.

9. Make up your mind which book you wish to sell, and write to your conference field agent at once for territory.

10. Attend the canvassers' institute. If that is impossible, ask the field agent to give you instruction and help you in getting started. He will be glad to do so. Study the printed canvass and such other helps as he may recommend.

W. E. H.

The Home, the School, the Church

UNQUESTIONABLY the place of first responsibility for the training of the child is the home. In the Creator's original plan the home was to be the unit of society, as indeed it is now and must ever continue to be. If all the functions of the home were fully discharged, the necessity for the school would be greatly reduced. But the complexity of society and the ignorance or neglect of parents tend more and more to emphasize the importance of the school, not only as an essential constituent in the structure of society, but as a kind of secondary home.

But is the school not encroaching upon the legitimate domain of the home? That the modern school is assuming some of the work that ought to be done in the home, we must admit. Who would have thought a generation or so ago that laying the foundations for learning a trade would ever become a part of the prescribed work in the public school? What parent would have dreamed that his grandchild's teeth and eyes and nose and throat would be examined in a schoolroom? Who could have pictured to himself a visiting nurse, treating physical ailments and instructing in hygiene, or the teacher giving certain children in the school object-lessons in the personal use of soap and water? How our forefathers would be amazed at the practical work and instruction given in cooking, sewing, and gardening as a part of the required work in our schools to-day — at the open-air schools, the swimming pools, the gymnasiums, the schools for the "misfits," for the dullards, for the defective.

Is there justification for all this? Is it not paternalism? Thus much we may unhesitatingly say, that it is economical and humanitarian. The work of the school and that of the home necessarily dovetail into each other. The simpler conception of the school — the teaching of the three

R's — sufficed when the needs of society were simpler, but with the multiplication and specialization of human activities, the function of the school must increase both extensively and intensively.

What the school is now seeking to do for its pupils is economical, because in return for a small tax the state provides skilled instruction and training for even the poorest and humblest of its citizens. The more of the right kind of things the state can put into the school for the benefit of the individual, the larger returns the latter gets for his light expenditure. It is economical for the state, too, because the more fully it can place the people on vantage-ground for earning an honest livelihood, and the more intelligent it can make them in the various lines of culture, the less likely are its citizens to become a charge on the state for any reason, and the more efficient they become in promoting the interests and ends of the state.

What the schools are doing for the people is becoming more and more humanitarian. Through inheritance or misfortune, through ignorance or neglect on the part of their parents, many children are seriously handicapped in the race of life. What the parent does not do or can not be persuaded to do or is unable to do for the child, to promote its health and prevent or relieve physical suffering, shall the school refrain from doing, where that same child comes daily under its care? It is not a question alone of the child's individual welfare, but it often has to do with the transmitting of disease or other evil to those who are compelled to be his associates. In the light of modern science, this danger is much greater than it was formerly supposed to be.

The whole matter resolves itself into the question whether or not the school shall allow the child to go on suffering in body and mind, simply because the home or the church or charity has neglected it or been unable to reach all with its ministrations. We often have to deal with facts as they are, not as they ought to be. If the child who comes daily to school, has, as a matter of fact, bad teeth, weak eyes, trouble with the nose or throat, or any physical condition that invites or propagates disease; and if those who are first in responsibility for the child, can not be induced to act, shall the school managers fold their hands and allow a generation of weaklings to grow up under their very eyes? If, as a matter of fact, boys and girls are not being taught elsewhere such fundamental things as cooking, sewing, and the use of tools,— especially if their parents are not qualified to teach them,— shall the state do less than provide the opportunity for such instruction? Or shall we allow these things to take their natural course, and in defiance of the laws of economy and humanity, deal with the results as best we can? To the reasoning mind there is but one answer. Paternalism is not all bad. In respect to the individual, the scope of the school does not have a fixed boundary-line. Its relation to the home is that of the supplementary angle to the given angle; it can never perform all the functions of the home, but in the respects pointed out above, it should "fill up that which is behind" of the work of the home.

But there is one phase of the pupil's need in which the duty of the school is not so easily defined — the spiritual phase. When we use the

term *spiritual*, it at once suggests the home and the church, especially the church. When we say *church*, we immediately think of the multitudinous bodies or sects of religion. These all differ so widely in creed and practise that manifestly the state school can not deal with doctrines or dogma; so far as these are taught outside the church or the home, they must be left to the private or the denominational school.

What then is the relation of the school to the church? In the denominational school, it is evidently of the same kind as its relation to the home: the school can never perform all the functions of the church, but it should constitute the supplementary angle to the church, bringing into it raw recruits and receiving from it material to fashion into the finished product for service. For the state school, we may lay down three fundamental propositions: (1) It may not teach religion, that is, creed, doctrine, dogma; (2) It may not undermine belief in the Supreme Being; (3) It ought to help do the groundwork of character building.

The first proposition was well established by the founders of our American nation, and has been quite universally adhered to in practise.

The second proposition accepts the principle of the first,—the keeping of the church and the state separate,—but does not allow them to antagonize each other. They can not keep separate without each recognizing that the other exists; and they can not properly maintain separate relations if one works to the injury of the other. The public school, as a creature of the state, the latter itself a creature of God, should recognize the existence of God, and must not tear down the foundations of the church, another instrument of God, as pointed out under the third proposition below; otherwise the church and the state would come into a conflict as disastrous to each other as if they were united. God ordained civil government, and God established the church; he must not be made to fight against himself. Rendering to Cæsar the things that are Cæsar's should not interfere with rendering to God the things that are God's. One of God's instruments should not destroy the other, any more than the right hand should destroy the left.

The third proposition guards against the state school's going to the extreme in keeping separate from religion; that is, no human institution should go to the extreme of denying the existence of God or of moral obligation to him. France tried that once to her utter undoing. There is no necessity of eliminating the name or recognition of God from the fundamental law of the land or from any of the nation's documents, in order to keep religion and the state separate. Nor does the recognition of God or the use of his name in civil affairs constitute a union of church and state, so long as it is not made use of to foist upon the state some religious observance, or commit it to legislation upon such observances.

In the state schools, then, there should continue to be, as there has been from the inception of this nation, the recognition of God and of moral responsibility to him, as the only rational basis for character building. No civil government can fulfil adequately its mission from God without encouraging the building of character in its citizens. For this reason no text-book or teacher should seek to undermine belief in God and fear of God, but rather inculcate them, with all that grows out of it in such

fundamental essentials to the making of character as honesty, purity, truthfulness, courage of conviction, love of justice, temperance, philanthropy, patience, hope, knowledge. In so doing the school gives the highest service to the nation, helping to lay the foundation for such careers — so scarce nowadays — as that of Lincoln, Washington, Jefferson, Madison, and others whose impress is indelibly stamped on the greatness of our country; while at the same time it does not antagonize the church but rather makes the way easier for it.

Just now there is a live, growing interest in the question of moral education in the schools. A book of much merit has come to our desk entitled "Systematic Moral Education," prepared especially for use in the public schools. With all the gratifying progress that has been made in the economical, humanitarian, and cultural sides of education, there is felt a lack of the "one thing needful"—moral power. We deplore greatly that teaching in our schools which tends to ensconce the living God in a cloud of mystery and doubt, to resolve his personality into divine immanence or universal essence, to attribute the phenomena of nature to eons of evolution or the work of fairies — in short, to relegate God to such a vague, remote distance from seekers after him that they can not find him even if haply they might feel after him and even though he be not far from every one of us. Such teaching strikes at the very source of moral power. In the commendable effort to build up the moral side of education, let it be remembered that it is useless to sow seeds among thorns; there must be some weeding out done first. While moral power can never come into the life in the full sense in which it is needed, without the acceptance of the full gospel,—the more legitimate work of the home and the church,—yet we bid Godspeed to every rational effort that is not in conflict with such acceptance, but tends rather to promote it.

W. E. H.

Features of Summer Campaign Number

Special Cover Design: "I'll Find a Way or Make It"

Frontispiece: Building for High Achievement

Openings for the Educated

Two Symposia by Students:—

1. What I Am Getting Out of My School Work
2. How I Am Making Ends Meet in Getting an Education
 - The Educational Rights of Our Children
 - Why We Operate Denominational Schools
 - The School as a Factor in Mission Work
 - The Missionary's Educational Equipment
 - Called to Be a Teacher
 - The Compensations of the Teacher

The Convention

("Protracted")

The Structural Simplicity of the English Language

(Informal Talks on English)

Talk VII

WHY should we make so much hard work of teaching English grammar? Why do we treat the English language like a foreign tongue? Why do we entangle its simplicity in a maze of complexity — yea, in a maze of perplexity?

The structure of the English language *is* simple; but it is not made to appear so in most of our grammars. They look too much like a grammar of German or Greek or Sanskrit. We could almost wish, at times, that the makers of our English grammars knew no other language, but had spent their time getting acquainted with our own! Perhaps such an author could exhume our peerless language from the scholarly rubbish that has been heaped upon it.

It has been truthfully said that simplicity is "always the most elusive thing in any line of research," that "scholarship can discover everything except the obvious." Whether or not this truth may be universally applied, it certainly fits the work of scholars on English grammar for use in elementary and grammar-schools. Think of calling the second division of the *English* system of schools, a *grammar* school! We do not say it is a misnomer; it is a very apt name — very *pat*, if you please. It names an evil among us — that an *English* school should exist chiefly for the teaching of *grammar*. What wonder that Shakespeare's rebel, Jack Cade, cries out, "Thou hast most traitorously corrupted the youth of the realm in erecting a grammar-school! . . . Thou hast men about thee that usually talk of a noun, and a verb, and such abominable words as

no Christian ear can endure to hear." Great truths are sometimes uttered by very simple people.

Let us take a look at the structural simplicity of the tongue we lisped at our mother's knee.

INFLECTION

THE NOUN.—Essentially two variations: one to denote possession, one to denote plural number. Variation in the use of the apostrophe is a question of *location* merely. Variation in the plural includes irregular formation in a small list of nouns (part of which are foreign words not in frequent use), and regular formation by adding *s* (with such modifications as euphony requires). The maximum number of forms a noun may assume is four (*book, book's, books, books'*; *man, man's, men, men's*). The treatment of these two essential variations, resulting in four possible forms, may be considerably simplified by rational presentation.

As to *gender*, the total number of nouns in good use that vary in form to show gender, would probably not exceed fourscore. Of these, only about three dozen can be said to be in common use; and a majority of these employ words for the feminine so different from those for the masculine that they are essentially different words, rather than variations of the same words.

THE PRONOUN.—Though more fully inflected than the noun, the total possible number of forms which the most fully inflected pronoun may assume is six (*I, my, me; we, our, us*); and the total number of simple pronouns that are fully inflected is three (*I, thou, he*). In addition to these,

she and *it* have each two forms, and *who* has three. So that the total number of actual forms of the pronoun to be learned, is: (3 x 6) plus 2 plus 2 plus 3 equals 25.

THE ADJECTIVE.—Among the demonstratives the actual forms are: *this, these; that, those; a, an*; but the latter is nothing more than a euphonic variation.

In the comparison of adjectives, the actual inflection is confined to (1) about a dozen irregular forms in frequent use; (2) the adding of *er* and *est* to all words of one syllable and to a considerable number of two syllables.

THE VERB.—There is only one example in the English language of an inflection nearly enough complete to include person; and in this one instance it is confined to the singular number, and must include one form in solemn style (*am, art, is*). One other example may seem complete to the same extent if we employ two forms in solemn style (*have, hast, hath*); but it will be readily seen that *have* does not in itself indicate person. The verb *to be* contains the largest number of inflectional variations possible in any one verb in English—eight (*be, am, is, are, was, were, being, been*), or eleven if the solemn forms *art, wast, and wert* are included. The maximum number of changes in any other irregular verb is five (*write, writes, wrote, written, writing*). Regular verbs have but four variations (*work, works, worked, working*). Only about two hundred out of at least eight thousand verbs in the English language are irregular.

Instead of more complete inflection of the verb, eight auxiliaries are employed (*be, have, do, can, may, shall, will, must*), three of which are also used as complete verbs (*be, have, do*). While it is true that these eight auxiliaries are themselves inflected to some extent, yet these variations

once learned may be combined with any verb in the language.

Perhaps some comparison with other languages, will help us to appreciate the inflectional simplicity of our own.

In English we found that a noun may assume *four* different forms (disregarding gender). In Greek a noun may assume twelve different forms in a given declension; but since there are three declensions, the user of that language must know *thirty-six* (3 x 12) variations before he can be sure he has a noun in the correct form. In Latin, there being one more case and two more declensions, though one number fewer, *sixty* variations for the noun must be learned.

As to gender, compare our *four-score* nouns in English that vary to show gender (and that according with the meaning of the word itself) with the learning of a gender for *every* noun, as in Greek, Latin, German, French, Spanish, Italian, etc., with the gender largely arbitrary; that is, having but little relation, more often none, to the meaning of the word.

Next compare our almost inflectionless adjective with the fully inflected adjective in Greek and Latin, and but little less fully inflected adjective in German, French, etc., in which the adjective must vary in form to harmonize with all the variations of the noun pointed out above, and in which variations of the adjective one half to two thirds are owing to an arbitrary gender. Add to this the necessity of varying the form of the article whenever the noun changes gender, number, or case, regardless of whether these are already indicated by the noun or its accompanying adjective, and in due time you may venture to say *A red cow* without fear of making a grammatical blunder.

Last of all, think of the Greek verb with its 1,138 parts, the Latin with

444, and the modern European languages somewhat fewer still, in comparison with our most highly inflected English verb with its *eight* variations (common style), our irregular verb with *five*, and our regular verb with *four*!

We now have done with inflection. What about syntax?

SYNTAX

In syntax there are two fundamental considerations to keep in mind:—

SYNTACTICAL FORMS.—By this is meant the determining of what particular inflectional form a word shall assume from the standpoint of its relation to other words in the sentence. The inflectional variations of parts of speech in English being so few, the necessity of paying regard to syntactical forms is reduced to a minimum, though of much importance as far as it goes.

SYNTACTICAL ORDER.—The law of order in a language so little inflected is very simple: *Follow the natural law of thought, and keep related words as close together as consistent.* The natural sequence of thought (to the Englishman at least) is *subject, predicate, object*, to be varied in order for special purposes only. About these three are to be grouped their modifiers in such a manner that the thought is made clearest, most effective, and the best balanced. These three tests should be applied in the order here given. First of all the thought must be clear; but clearness lends itself to considerable variety to favor effectiveness; and both are usually susceptible of being kept in good balance.

In closing this very brief view of the simplicity of English, we may say that while the syntax of a language so little inflected is of necessity simple, yet in this very simplicity lies its strength, and—as has been demonstrated by centuries of use—its beauty, its richness, and its versa-

tility. We must reiterate our protest against clothing our sweet singer David in the unwieldy armor of *Goliath*.

W. E. H.

Need of Trained Superintendents

G. C. GEORGE

A GOOD deal is being said these days about the need of trained teachers, but however much may have been thought, very little has been said about the importance of trained superintendents. But if the educational work ever becomes what God designs it to be, those who act as leaders must receive a thorough preparation for their profession.

There is a very close relation between the superintendent and the teacher. He sets the pace in his conference for the cause of Christian education. The progressive, up-to-date, well-trained teacher is in demand, and it naturally follows that trained leaders must also be provided. For the final working out of the details of his school ideals, the superintendent is dependent upon the teacher. Because of this fact some may be tempted to think that it makes but little difference about the professional ability of the superintendent. If he is faithful in keeping records and can make a good speech in favor of Christian education, he is about all that is to be desired in a superintendent. True, the success of the school depends in a large degree upon the teacher, but the principle in the statement, "The crowning glory of a teacher's work is what he can do with the dull child," is equally applicable to the work of the superintendent; the crowning glory of a superintendent's work is what he can do to assist and strengthen and encourage the weak and unskilled though consecrated teacher. Who judges the teacher's work and decides whether it is a success? If there is failure, who judges whether the fault lies

within the teacher or without in circumstances over which he had little or no control? To perform acceptably these duties and decide all these questions requires more than faithfulness and willingness and consecration. It requires accurate knowledge of school affairs and a thorough training in the work and methods of teaching.

Whenever a school fails, the superintendent is concerned to a great degree. It was his business to see to it that it did not fail. The churches are not blind to this responsibility, not so blind as we superintendents sometimes wish they were, for sometimes to our discomfort they greatly exaggerate our responsibility.

The work of a conference superintendent is of a twofold nature. First, he must educate the people of his conference in regard to Christian education and the church-school idea. He may do this by circulating literature, by lecturing, and by personal effort. In this work he may solicit the help of every conference laborer. Every loyal worker will endeavor wherever he goes to interest people in Christian education. The second work of the conference superintendent is to build up the school system of his conference. This includes about everything that may arise in connection with conference schools, from the adjustment of difficulties and misunderstandings to the maintaining of a corps of well-trained, consecrated teachers.

Any public speaker of ordinary ability who will apply himself to the study of Christian education for a few weeks can go among the people in his conference and set them on fire with the importance and value of church schools. But having done this, he may fail utterly in the work of building up and maintaining such schools. The one is the work of a preacher or lecturer; the other, the work of a teacher and educator. An

educator may be successful in both lines of work, but a preacher can not possibly be unless he is also an educator.

The conference superintendent must have a high ideal of a Christian school, and must seek to exalt that ideal before his teachers. He must be both a student and a teacher, must know both subject-matter and method. The superintendent strives to unify the work in his conference; that is, he seeks to have every school reach a certain standard. He must have an ideal above that of his teachers, and have worked toward that ideal beyond them. They must recognize him as their superior as far as the broad principles of education are concerned. The untrained superintendent can recognize that there is a difference between the trained and the untrained teacher, between a born teacher and the one who has missed his calling; but what that difference is he is unable to define. The teacher may be weak in method, but if the superintendent knows little or nothing about method, he can not discover the weakness, or the cause of it. The teacher may be lacking in scholarship; if the superintendent is also lacking in this element, he fails to discover the inaccuracy of the teacher. Methods of government used in the school may be faulty, but he does not know where, and, being unable to make helpful suggestions, consoles the teacher by saying: "You have a very difficult school to manage. I am sorry for you. But don't give up, it will work out somehow." And it usually does.

The trained superintendent, as well as the trained teacher, is essential to the success of school work. He is the agitator of schools, the people's educator, and the teacher's leader. His spirit pervades the schools. He passes judgment upon the scholarship of both teacher and pupil. One great need of the hour in our educational

work is young men with natural teaching ability, and with a divine call to the work, to be sought out and encouraged to make teaching a life-work, and so to study and train for it that in due time they may do efficiently the work of superintendent — not those who are willing to enter the work for a year or two as a stepping-stone to other work, but those who enter it because it is the “nicest work committed to mortals,” and worthy of a man’s life effort. Nothing will tend to unify and exalt school work like a company of trained teachers and superintendents who have taken this work upon themselves for a life business, realizing the importance of their chosen work. Their influence will work both ways,—they will bring harmony into their local conference work, and they will reach out and co-operate with one another, and thus bring into our school work everywhere more general unity and more substantial growth.

Benefits of Language Study

L. L. CAVINESS

I WISH to take up the subject of language study from four different standpoints: First, its value from the cultural standpoint; second, the relation of language and the Bible; third, the minister’s need of language training; fourth, language study for the foreign missionary.

The cultural value of language study is many times presented as a main reason for its pursuit. Every study in school serves to develop some special faculty of the mind. What faculties are involved in the learning of a language? In the best sense, this includes understanding, speaking, reading, and writing the language as a native does. In this case the student associates the spoken or written word directly with the idea expressed. It is often important also to learn to associate the foreign words with equivalents in one’s own

language. The latter process is the more usual in beginning a foreign language.

There is no subject in the school curriculum, other than music, which serves to train the ear as does language. The effort to understand a rapidly spoken sentence or question and to reply to the same correctly without hesitating, is a wonderful training in adaptability. The reading of a literature written by a people different from our own, or the writing of articles from their standpoint, is broadening to the students. The usefulness of many persons is much crippled for lack of ability to see things from the other person’s viewpoint. Language study properly conducted, especially in the second and third years, will best serve to give this necessary adaptability. It is hardly necessary to mention the remarkable memory training which is afforded by the study. There is also an important training in accuracy and care in details, as every student who has kept a note-book in a foreign language well knows.

Language and the Bible have exercised a strong mutual influence. It is well known that Luther’s translation of the Bible into the German served to establish modern German. It is equally true that Wyclif’s and Tyn-dale’s English translations did more than any other, or perhaps all other books, to bring the language from its previous chaos into systematic and modern English form, differing but little comparatively from our present usage. In those languages which are recently being reduced to written form, the Bible is the first book published. Not only this, but the very language of the text has influenced the language of great writers, such as Bunyan, for instance. As different languages are not equally expressive, it was doubtless in the providence of God that the New Testament was written first in the Greek, as that language is the most adapted to fine

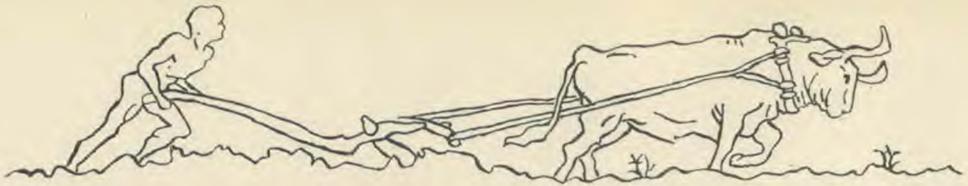
shades of meaning necessary to the expression of the doctrines of Christianity.

It is evident that any one desiring to tell another person what a friend of his means to say, needs first to understand exactly the thought of the friend. This holds true of the minister. While we may have excellent translations of the Scripture, it is equally true that it is impossible fully to express the meaning conveyed by the original language; for words and idioms of one language do not exactly correspond to those of another. We have all noticed how often reference is made to the meaning of the original text. It is, therefore, plain that the ministerial student should have such a knowledge of Greek and Hebrew as will help him to read somewhat freely, that he may gain the full sense conveyed in the Scriptures. This would require two years of Greek and perhaps two years of Hebrew, at least one. I need not refer to occasions when a knowledge of these languages has proved very helpful to our workers. Certainly our ministers need it, in such an age of doubt, to meet the objections of the higher critics. They should have means at their command to meet these objections firmly and squarely.

Last, but not least, let us consider the needs of our foreign missionaries. We have been told over and over again that our schools are the places for training those who are to finish this work in all the world. In fact, the present demands for workers in foreign fields greatly exceed the ability of the Mission Board to fill, on account of both the lack of means and of qualified volunteers. Much expense and discouragement have resulted from sending persons to foreign countries who are not qualified

to grapple with the conditions there. After staying a year or two, they become discouraged and return home, entailing all that useless expense and waste of time; for very little work of permanency can be done in the first year of foreign residence. It is in view of this that it is now planned for all foreign missionary volunteers to spend from six months to a year in the Foreign Mission Seminary at Washington, before leaving for their respective fields. Thus the officers of the Mission Board are able to become personally acquainted with the workers and their work, and to judge whether they will have the perseverance to stay after being sent. It is generally known that a person over thirty or thirty-five, unless he has special language ability, can not be expected to master a new language. It is therefore the policy of the Board to send out young people; but the young people need training and testing as to their language qualifications. The method of studying language is much the same, whatever language is to be acquired. While it is best for the student to study directly the language of the country where he will go, any thorough work in this line will help him, though it be not the speech of his destined field.

There is but one aim our young people should have, to herald the news of Christ's soon return to all the world in this generation. For this, two fundamental things are requisite: a knowledge of the message, and ability to communicate it to the people in language which they understand. God has promised to be with us even to the end of the world, and he will give us ability to master languages if we but ask him, then do all in our power to answer our own prayer.



FARMERS' CALENDAR

"He that ploweth should plow in hope"

May—June

S. A. SMITH

IN the March-April leaf of our Calendar is found this quotation: "Push the work, and do not let the work push you." If this motto was observed during the early spring months you will now be prepared to take up the work for May and June.

Great care should be exercised in the preparation of the soil for late spring crops. The spring plowing should have been finished before May 1, so that as large a per cent of moisture as possible can be retained in the soil for the growth of the crops. One inch of rainfall means one hundred fifteen tons of water an acre; and three inches of rainfall, if there were no loss by evaporation or percolation, would grow the average field crop. How important it is, then, that we prepare our soil with this in view!

Soil plowed late in spring will contain a much smaller per cent of moisture than when plowed early or fall-plowed and properly taken care of. Then, too, if the soil of late plowing is not immediately firmed down and left with a fine, loose earth mulch, a few days of sun and wind will evaporate a large per cent of the moisture in the furrow slice.

The fields for late spring crops, that were plowed in either the fall or the early spring, should have frequent shallow surface cultivation. This will aid greatly in the retention of moisture. Practically speaking, it is impossible to firm down too much

the soil of spring plowing. Air and water can not occupy a given space at the same time. If the soil is not firmed down and the air pressed out, the water can not get in. Also the loose, lumpy, open soil allows a circulation of air through it, and this tends to drive out the moisture.

Of the growth of the plant ninety-five per cent comes from the water and air and five per cent from the soil. Many times we accuse the soil of lacking in plant food when the real cause is a lack of moisture.

In the beginning our first parents were commanded to *till*, or cultivate, the soil. Thorns and thistles came as a blessing to the human race. The cultivation that is necessary to destroy the weeds is the very thing that sets free the plant foods in the soil and aids in the retention of moisture.

Water contains plant food.

Water dissolves plant food.

Water conveys plant food.

Water regulates the temperature of the plant.

Suggestions

Do not allow the farm stock to get a full allowance of green food when they are unaccustomed to it. The cows especially should have some dry feed and grain while the grass is soft in the early spring.

Sow one acre of fertile soil to corn for every ten head of stock, and cut the feed when the pasture gets short during the latter part of July and August. The feed will be of much better quality if the corn is drilled thick, similar to small grain. A large variety of sweet corn is preferred.

When you go to the well for a drink about 9:30 A. M. and 3:30 P. M., take your tired, thirsty horses

along with you. They will appreciate a good cool drink equally well with you.

The poultry shut in will appreciate some green feed. The mowings from the lawn are good.

Put that rail on the fence, tighten up those wires, put in a new post where needed, and do not fail to fasten the gate securely; for the farm stock form habits, just the same as you do.

The Vegetable Garden

Now the ground is getting warm, the seeds of the more tender plants, such as melons, squash, cucumbers, corn, and beans, should be planted, and succession crops of peas, beans, corn, radishes, lettuce, etc., made every two weeks. Toward the middle of May, or after danger of frost is over, cabbage, cauliflower, and other hardy plants may be set out; and one week later, tomatoes, melons, sweet potatoes, and corn from the hotbed may be set out. Corn and melons started in this way will be much in advance of those planted out.

Now that these plants are out in the garden and we approach the first of June, we shall find this the busiest time for the garden work. The early vegetables must be cultivated and weeded, and the plants thinned as desired. You can care for many times more garden if you cultivate, rake, and hoe before the weeds get up rather than after they are six inches high. Then, too, the weeds are like pumps in drawing out the moisture from the soil that should be left there for the crops. To illustrate: It requires three hundred fifty tons of water to grow one ton of corn (dry matter). This is about the average for field and garden crops. It requires six thousand tons of water to grow one ton of sunflowers (dry matter). *Keep the weeds out of the garden.*

Beware of insects: the potato-bug and the cabbage moth, the plant lice on the melons, and the squash bug.

Tomatoes will do better staked up or with a mulch of straw under the plants.

The Fruit Garden

Small plants which have not yet budded out may be transplanted. The fruit trees should be sprayed. The hoe and the cultivator should be kept constantly at work. The mulch should have been removed from the strawberry plants as soon as they begin to show signs of growth, and placed beneath the plants to protect them from being sanded or soiled by heavy rains. In June, after the fruit on the trees, especially peaches, plums, and apples, has formed, it should be thinned. The inferior and diseased fruits should be removed, as also others when the fruit is too thick. One superior fruit is worth more than two inferior ones.

When the clusters of grapes have all formed, pinch off the vine beyond the last cluster, as this will cause a better development of fruit and less of vine.

On rainy days, prepare your fruit crates, boxes, and baskets. Do not put it off till they are needed.

Clean cultivation is very essential at this time in the fruit plantation, so that all moisture possible can be made available for the use of the developing wood and fruit.

The Flower Garden

During May, the early spring flowers will be seen in the beds that were uncovered during early spring. These should be covered on cold nights. The beds for more tender flowers should be kept free from weeds. The shrubs and perennial flowers that have not been transplanted or set out should be as soon as possible, and before they show signs of growth. Pansies, violets, and the more hardy plants may be set out in the beds as soon as danger of severe freezing is over. When all danger of frost is past, the more tender plants may be set out; such plants

as geraniums, cannas, gladioli, dahlias, asters, petunias, phlox, etc. The coleus and caladium are very tender and should not be placed out till the nights become warmer.

Varieties for Bedding.—Geraniums, tuberous begonias, heliotrope, lantana, verbena, coleus, achyranthes, alternanthera, dusty miller.

For Tropical Effect.—Canna, castor-oil plant (Ricinus), caladium, banana plant, palms, ficus, yucca, etc.

For High Carpet Beds.—Coleus, achyranthes, geraniums, centaurea.

From 6 to 10 Inches High.—Alternantheras, golden feather, pyrethrums, alyssum, lobelia, ageratum, golden- and silver-edged geraniums.

For Low Beds.—Echeveria amaranthus, alternantheras, thymes.

For Center of Beds.—Agaves, echeverias, yucca, dracenas, palms, caladiums, canna, etc.

Best Annuals.—Asters, balsams, candytuft, cockscomb, larkspur, marigold, nasturtiums, pansy, petunia, phlox, portulaca, stocks, sweet alyssum, verbena, zinnia, sweet pea.

Annual Climbers.—Morning-glory (Brazilian), hyacinth, bean, gourd, cypress vine, moon vine, etc.

Hardy Climbers.—The Virginia creeper, wistaria, honeysuckle, clematis, bitter-sweet, jessamine.

Hardy Shrubs.—The holly, laurel, rhododendron, the box, the lilac, hardy hibiscus, hardy hydrangea, snowball, the spiræas.

Music as an Aid in Character Building

GERARD GERRITSEN

EDUCATION is character building. Has music a place in the divine educational plan? If this art, of all the arts the most spiritual in its nature and effects, has a place in Christian education, it is certain that it must be a valuable aid in character building.

Where in the Bible does it say, Praise ye the Lord with pictures, although they are a great help in teaching truth; for a picture can tell a story at a glance. Or where does it say, Praise the Lord with statuary, although the sculptor has portrayed in enduring marble the life of past ages, and his work has been un-

earthed in different parts of the biblical world, mute yet testifying to the infallibility of God's Word? But the Bible is full of admonitions to sing and play upon musical instruments to the glory and praise of him who created us and redeemed us by his strong right arm. Much of the Scripture and all the Psalms were sung or chanted by the ancient church. Even now is this the case in some churches. David, the prophet of the Lord, recited the inspired words of prophecy in song, and accompanied himself on the harp.

The Scriptures mention numerous instances of the employment of music, and in our educational plans we must not neglect to give music its rightful place, not merely as a supplemental specialty, but as a positive factor and a study of first rank in the curriculum.

Mr. Upton, the great critic on musical subjects, wrote in regard to the place of music in the scheme of creation, as follows:—

Music was the first sound in the creation, when the morning stars sang together. It was the first sound heard at the birth of Christ, when the angels sang together above the plains of Bethlehem. It is the universal language which appeals to the universal heart of mankind. It greets our entrance into this world and solemnizes its departure. Its thrill pervades all nature—in the hum of the tiniest insect, in the top of the wind-smitten pines, in the solemn diapason of the ocean. And there must come a time when it will be the only suggestion left of our human nature and the creation, since it alone of all things on earth is known in heaven.

True music lifts up men's hearts and sweetens their affections toward God. It is the most perfect medium of expression. The breath of life, the air we breathe, is made vibrant with sentiments too deep to utter in speech, yet understood by every sympathetic heart.

Music is an inherent part of the life of every man, of whatever state of civilization he may be. There is no tribe of savages but gives some expression of its emotions through the

medium of music. No matter if their music is confined to the frantic beat of a tom-tom, if melody is lacking, rhythm, one of the prime elements of music, is ever present.

This noble art was not given to mankind for mere amusement, as some seem to regard it. Ruskin wrote:—

After learning to reason, you will learn to sing. There is so much reason for singing in this world, when one thinks rightly of it; none for grumbling, provided you have entered in at the strait gate. You will sing all along the road then, and in a little while pleasing for people to hear.

The first great principle we have to hold is that the end of art is not to amuse, and that all art which proposes amusement as its end, or which is sought after for that end, must be of an inferior and is probably of a harmful class.

The end of art is as serious as other things—of the blue sky, and the green grass, and the clouds, and the dew. They are either useless or they are of much deeper function than giving amusement. Every well-trained boy and girl should be taught the elements of drawing, as of music, early and accurately.

As music is the medium of expression of our deepest emotions, and can be made the expression of the frivolous as well, it devolves upon the student of this art to apply himself constantly to the refinement and elevation of his personality, so that when he comes to express himself through the medium of his instrument or the voice, he may exert an influence toward higher things. Schumann, the great romantic composer of the last century, lamented the fact that he had not applied himself more to the composition of sacred music, of which he says: "It must be the artist's highest aim to apply his powers to sacred music. But in youth we are firmly rooted to the earth by all our joys and sorrows; it is only with advancing age that the branches stretch higher. And so I hope that the period of my higher efforts is no longer distant."

If Schumann had cultivated his nature along the lines of sacred things and sought for the joy of his

life in God, he would naturally have devoted himself to the composition of sacred works, which would no doubt have had a strengthening influence upon his weak, romantic nature, and made him as great a power in the field of sacred music as Bach, Mozart, or Mendelssohn. This deep religious feeling was ever present in the great works of Beethoven, who, when he composed, sought to expound some great truth of life.

The origin of music is in heaven; there the angels constantly sing their praises before God's throne. Their music is described as infinitely sweeter in melody, purer in harmony, than anything that can be heard upon this earth. Therefore, as true disciples of a great art, let every musician so apply himself in life and works and in the pursuit of his art, that he may not only teach the youth to appreciate merely beautiful sounds, but that through these he may purify his emotional nature, so refine and tune it, that he may join with the heavenly musicians, and harmonize with them in the great work in which they are engaged.

If the origin of music is in heaven, then how shall we give account of our educational system if we do not thoroughly incorporate it in the early training of the children?

From "Education," pages 167, 168, I quote:—

The history of the songs of the Bible is full of suggestion as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.

As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids his children to-day gladden their pilgrim life. There are few means more effective for fixing his words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to pro-

mote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard pressed and ready to despair, memory recalls some word of God's,—the long-forgotten burden of a childhood song,—and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!

The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.

As a part of religious service singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings, and will be more susceptible to their power.

As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the key-note of its praise.

The Mensuration of Solids

MRS. H. E. OSBORNE

AFTER studying the rectangular solid as a type, we give attention to its special forms,—the cube and the square prism.

We use the one-step form of solution in finding the volume of a cube, since its length, width, and thickness are all equal, and any of its six equal faces might be regarded as the base. Thus the solution in finding the volume of a cube whose edge is 4 in., would be written, $4 \times 4 \times 4$ cu. in. = 64 cu. in. The lateral surface is equally unique, since there are six equal square faces, each of which contains 16 sq. in.: 6×16 sq. in. = 96 sq. in. = surface.

The square prism is a rectangular solid whose bases, or ends, are equal squares. For this, I prefer the solu-

tion to be written in two steps, since this leads most logically to the development of a general rule for the volume of *any* prism. Thus, if we wish to find the volume of a prism whose base is a 4-inch square, and whose altitude is 8 inches (Fig. 1), the form would be:—

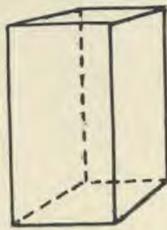


FIG. 1

(First step)

4×4 sq. in. = 16 sq. in. = area of base.

(Second step)

8×16 cu. in. = 128 cu. in. = volume of prism.

In the first work the pupil should be required to explain, by way of review, that we write 16 cubic inches in the second step because we conceive of a layer of inch cubes covering the square base; and that we multiply by 8 because there are 8 such layers in the solid.

This method of solution may readily be applied to the triangular prism (Fig. 2), since its base may be seen, or thought of, as a rectangle. (See "Mensuration of Triangle," in Vol. I, No. 3, page 22, of this journal.) Having found the area of the base in square units, we imagine a layer of cubes placed upon the rectangular base to which the triangle is equivalent; and this number of cubic units multiplied by the number of layers (units in the altitude) will give us the volume.

Similarly we may find the volume of a prism whose base is a regular polygon of any required number of sides, since we have already learned to see these polygons as rectangles. (See Vol. I, No. 5, page 27.)

We are now ready to generalize and state the rule we have developed: The volume of any prism is found by

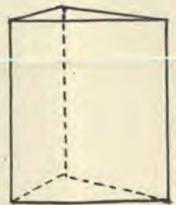


FIG. 2

multiplying the area of the base (expressed in cubic units, because we think of one layer of cubes resting upon it) by the altitude of the prism.

The volume of the cylinder is equally simple, since its bases are circles, and we have already learned to think of a circle as a rectangle, or as composed of triangles, which in turn may be thought of as equivalent to a rectangle. (See "Mensuration of the Circle," Vol. I, No. 5, page 27.) Hence the volume of the cylinder,



FIG. 3

like that of any prism, equals the area of the base multiplied by the height of the cylinder.

The student in solid geometry never forgets this rule, since he has gained the concept of how geometrical solids are generated. There is no reason why the grade pupil should not have an equally vivid concept of volume which will enable him to reproduce his rules and formulas when needed, instead of depending upon a mechanical memory of some process by which a result called cubic units was obtained. There is no objection to the use of rules and formulas as the most concise expression of a principle well understood; but we do well in arithmetic, as in language and science, to remember the protests of Comenius and Pestalozzi against learning the word before the idea.

The lateral area of the prism and cylinder are best taught after the idea of volume is well developed. This affords a review of each solid, as also of the method, previously suggested, of finding the wall surface of a room, as an application of the study of the rectangle (Vol. I, No. 2, page 26).

By folding a sheet of paper it may be made to represent the lateral surface of a rectangular solid, or a hollow prism of any form. When we flatten it out, we observe that the lat-

eral area may be seen as a rectangle whose length is the perimeter of the base, and whose width is the altitude of the prism. Hence we multiply the perimeter (expressed in square units) by the altitude.

Similarly in the case of the cylinder: the hollow cylinder made from a sheet of paper really *is* a rectangle whose length is the circumference of the circular base, and whose width is the altitude of the cylinder.

The pyramid, cone, and sphere are reserved for a later article.

More Suggestions on Purifying Our Daily Speech

PURITY of speech demands more than correct form. Tasteful, well-fitting clothes and a neat toilet do not necessarily mark the gentleman or the lady. There must be *fineness of feeling*.

We may think of words in much the same way as we do people: we know them to a large extent by the company they keep. Words and people are so closely associated that when we hear certain words, we can judge what kind of persons uses them.

In our daily experience we find it necessary to choose our associates. In time, we come to do it instinctively. We also use discretion in what books we make our companions. In the same way it behooves us to *select* the words we use.

Words are indexes to people. But more than this, words react on the user, for good or for evil, as the case may be. They also influence the hearer. We can not always help what we hear, but we can select what we use. The range of words in the English language is so great that there is ample room for individuality. Every one can select to his liking, and yet have a copious vocabulary.

7. One class of words to be avoided in refined speech, is called *slang*. The following two definitions of this

term from the Century Dictionary give a good idea of the origin of such words and the company they keep:—

1. The cant words or jargon used by thieves, peddlers, beggars, and the vagabond classes generally; cant.

2. In present use, colloquial words and phrases which have originated in the cant or rude speech of the vagabond or unlettered classes, or, belonging in form to standard speech, have acquired or have had given them restricted, capricious, or extravagantly metaphorical meanings, and are regarded as vulgar or inelegant.

Though many words hover along the border line between propriety and impropriety or vulgarity, yet it will not be difficult for any school to fill a chart or two with words and expressions heard by its members in and out of school, which all will agree are unfit for a place in refined speech. Only a short suggestive list need be given here:—

flunk	fail
kick	object
cut that short	stop doing that
sit down upon	reprove, subdue, stop
rot	senseless, absurd
a corker	excellent

8. One very common kind of slang may be properly regarded as a species of profanity, or polite swearing. In this category belong such expressions as,—

Gracious! mercy! dear me! (said to come from the Italian *Dio mio*), good heavens! sakes alive! my stars! goodness gracious! my soul! heavens and earth! mercy on us! deliver me!

Though none of these expressions actually use the name of God, they do use his attributes and his works; and in some of them, if the sense were completed, the name of God would have to be supplied. Put alongside these the following passage of Scripture:—

"But I say unto you, Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for what-

soever is more than these cometh of evil." Matt. 5: 34-37.

That it is not safe to indulge in many of these current expressions is further emphasized by the fact that many such terms are profane oaths screened or veiled in a corrupted form. Such apparently innocent (though, of course, not refined) terms as *gosh*, *golly*, *gol*, *gum* are corrupted forms of *God*; *jingo* is corrupted from a word meaning *lord of the high*, *God*; the combining of *by* with any of these, or their union with *darn* (damn), reveals clearly their true nature.

Have nothing to do with such usages except to expose their evil.

9. Of less serious and offensive nature, yet in bad taste, is society slang; such as:—

An *elegant* day, *Nasty* weather, He's *awfully nice*, That baby's *dreadfully sweet*, We had a *gorgeous* time, Jane is simply *delicious*, Tom is *perfectly splendid*, Wasn't he *horrid*? I *wanted to die*! It was just *killing*, I'm *crazy* to go, etc.

To say nothing of the inaptness of the terms used when we consider their true meaning, such extravagance weakens the force of words when appropriately used. It is a species of intemperance to be guarded against, and your chart of this class of words, as well as that of polite swearing, might very fittingly be called a temperance chart.

10. Another practical side of common speech that receives too little attention is precision in the choice of words. Scores of words are used every day that merely hit at the general idea without conveying the exact meaning intended. To this class belong such as:—

Home for *house*, *party* for *person*, *portion* for *part*, *amount* for *number*, *relation* for *relative*, *less* for *fewer*, *ways* for *way* or *distance*, *real* for *really*, *healthy* for *healthful*, *these kind* for *this kind*, *illy* for *ill*, *great big* for *large*, *mighty* or *awful* for *very* or *exceedingly*, *as though* for *as if*, *some* for *some-what*, *secure* for *get* or *procure*, *good* or *fine* for *well*, *mad* for *angry*, *scared* for *afraid*, etc.

Why should not our children and youth be given some of these practical necessities for the improvement of their speech while in the *grammar* grades, rather than so much drill in crucifying sentences on multiform crosses?

W. E. H.

A Conversation Class

WHY do we cram ologies, osophies, and onomies into a young girl's over-taxed brain, and then complacently send her out into the critical, censorious world with a limited vocabulary; little knowledge of the subtle meaning, the ins and outs, the lights and shades of her own language; with scanty information on current topics, little power to communicate what she has read, and her range of expression limited to a few silly stock phrases, which I wish could be obliterated? Often the best scholars seem to be awkward, shy, and silent, unless drawn out upon their favorite study; the more frivolous and superficial chatter, indulge in superlatives, and giggle. Is this too severe? A wise old bachelor, who has had uncommon social opportunities, and who is always criticizing his women friends in a way at once cynical and helpful, said to me the other day: "Why don't you start a conversation class? It is an art that is strangely and sadly neglected. At least you can write about this, and try to wake women to the fact that they do not converse. They seem to merely open their pretty mouths and let the words tumble out, without any plan or forethought. I asked a young lady who was attending one of the best boarding-schools what instruction was given there in conversation, and she had never heard of such a thing being attempted." So he set me to thinking and writing.—*Kate Sanborn.*

DULNESS is the cardinal sin of teaching.—*Herbert.*

Troublesome Spelling

WHEN "ei" and "ie" both spell "e,"
How can we tell which it shall be?
Here is a rule you may believe,
That never, never will deceive,
And all such troubles will relieve;
A simpler rule you can't conceive.
It is not made of many pieces,
To puzzle daughters, sons, or nieces,
Yet with it all the trouble ceases:
"After c, an e apply;
After other letters, i."
Thus a general in a siege
Writes a letter to his liege;
Or an army holds its field,
And will never deign to yield
While a warrior holds a shield
Or has an arm to wield.
Two exceptions we must note,
Which all scholars learn by rote;
Leisure is the first of these,
For the second we have seize.
Now you know the simple rule,
Learn it quick, and off to school.

—*Tudor Jenks, in St. Nicholas.*

THOSE who deplore the modern tendency toward the practical in education will appreciate the story of the Kansas mother who wrote a protest when her daughter was requested by a teacher to purchase a certain grammar. The mother expressed herself in this wise: "I do not desire for Lulu shall engage in grammar, as I prefer her engage in yuseful studies and can learn her how to spoke and write proper myself. I have went through two grammars and I can't say as they did me no good. I prefer her engage in german and drawing and vocal music on the piano."

THE educated man is desirous of knowing more, because he is sensible of his own ignorance. The uneducated man, on the other hand, supposes that he knows all about things whose names are familiar to him. He can settle puzzling theological or political problems offhand in a way which is perfectly satisfactory to himself, without study, and almost without reflection.—*Creighton.*

PRIMARY SCHOOL

CONDUCTED BY SARAH E. PECK, NORMAL DIRECTOR OF UNION COLLEGE,
COLLEGE VIEW, NEBRASKA

"A kiss from my mother made me a painter," said the veteran artist, Benjamin West, after he had won fame and hung his pictures in royal academies. When she looked at his first boyish sketch, she praised it; if she had been a silly or sulky parent, she might have said, "Foolish child, don't waste your time on such daubs," and so have quenched the first spark of his ambition.—*Theodore Cuyler.*

Helps in Teaching Sewing—No 2

RUBIE OWEN

MOST teachers agree that the regular course of sewing should not begin before the third grade. Experience teaches that cardboard sewing and other simple lines of manual training are better suited for the training of little fingers in the first two grades. The course may be divided into three groups, the third and fourth grades forming group 1; the fifth and sixth, group 2; and the seventh and eighth, group 3.

Much time should be given in the first group to mastering the fundamental stitches; for all stitches are variations of a very few principles, which, if well learned, make all future work comparatively easy. It is a good plan for the teacher to make a book containing samples of all work required in each grade. This makes the work definite, and greatly facilitates the teaching.

Suitable stitches for the first book (third grade) are: four basting stitches, running, chain, cross, blanket stitch, outline stitching or backstitching, backstitching or half-backstitching, feather-stitch, catch stitch, overhanding, hemming, and sewing on buttons.

In the second book (fourth grade) continue to drill on the first stitches, adding as new variations: flat fell, eyelet-holes, flannel patch, French seam, simple buttonholes, satin-stitch, French knot, simple darning, three varieties of hemstitching, and sewing on hooks and eyes.

Among the many appropriate mod-

els for the first group are a pen-wiper, needle-book, iron holder, mats, burlap school bag, etc., in the first book; laundry bag, sleeve protector, doll's hat, pincushion, bib, burlap pillow, etc., in the second book. The principal materials used are double-barred canvas, burlap, Indian-head cloth, and checked gingham.

In book one of group 2 (fifth grade) the following stitches may be added: gathering, binding, seeding, simple marking, damask hemming, and fringing.

Book two of this group (sixth grade) includes only a few new variations of the former stitches.

As work in domestic science is taught in grades five and six, we have chosen for our models appropriate articles for the dining-room for the fifth grade, such as a case for silver, tray-cloth, table-cloth, napkins, cap and apron, sideboard cover, etc. For the sixth grade we selected bedroom articles, among which are towels, water-bottle cover, curtains, bureau scarf, and various articles for a bed.

In the last group (grades seven and eight) pupils should begin machine-work, making such samples as will illustrate the principles involved in a simple course in garment making and dressmaking. This enables the girls to make all their own simple garments and dresses.

Pupils who have thus finished all the required work in the grades will have covered the first year of sewing that we give in the Academic course.

The next number will contain definite instruction for sewing in grade three.

A Drawing Lesson

BETHENIA MC LEMORE OLDHAM

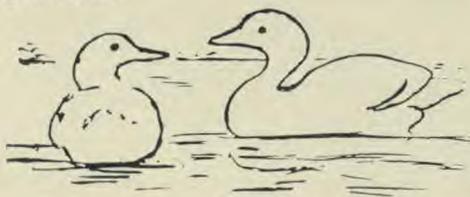
THE drawing of birds is suitable for May or June. Combined with nature study, it is helpful to pupils in various ways.

"No one can study the habits of birds without being impressed with the great benefit they are to mankind. It should be the pleasure of every teacher to encourage her children to observe and appreciate the birds about them without doing them harm. Ignorance is a ruthless destroyer of life. An ignorant boy or man sees in a bird nothing but something to be stoned or shot.

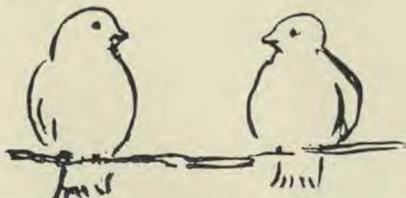
"He sees no beauty in its plumage, hears no music in its note, and thinks of no good that it can do. Open his eyes to some of its habits, get him to see and think, and you not only get him to protect these creatures, but develop in him a trait of character which graces our highest citizenship."—*Webb & Ware Drawing-books.*

Cut out pictures of birds wherever you find them and mount on stiff paper for models. Look for them on advertising

cards, in school journals, etc., and teach children to draw them in many positions.



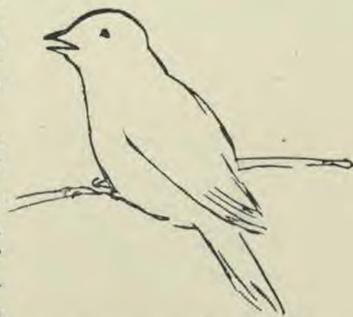
Some birds when drawn are based on the circle.



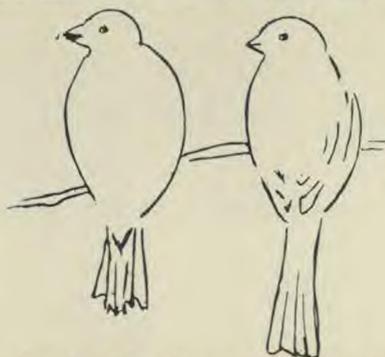
Usually the general form of a bird's body is oval or egg-shaped.

Give the pupils much practise on the oval in different positions and then let them turn the best of these into birds.

Show that one end of the egg is larger than the other and the distance from end to end is greater than from side to side.



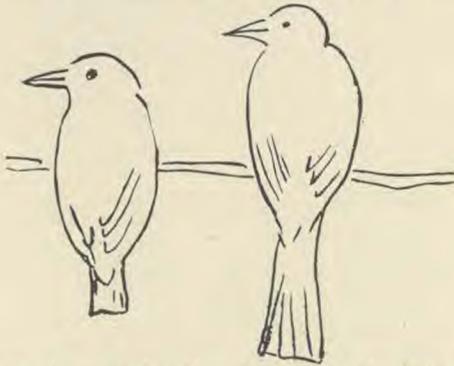
On the board draw an oval, then



add head, tail, wings, and feet. Show how from the same oval we may

make different-looking birds by lengthening bill or tail.

Call attention to the way the feet



are joined to the body of the bird.

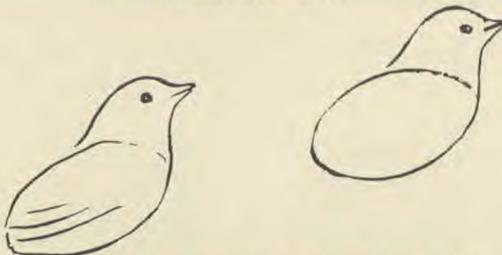
Mr. A. C. Webb, of Nashville, gives to pupils these verses, as he sketches first the egg, and gradually finishes the bird on the blackboard:—

“If you want to draw a bird,
And expect to show it,
Draw it in the proper way,
So your friends will know it.

“First you draw a perfect egg,
Then proceed to hatch it;
Head above the larger end,
With an eye to match it.

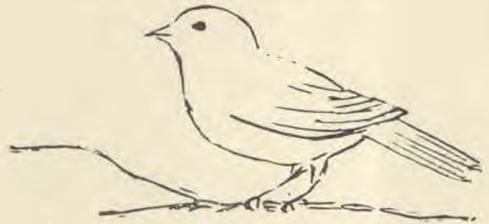


“Draw the beak with special care,
Curving, pointed, fine;
Join the body and the head
With a double line.

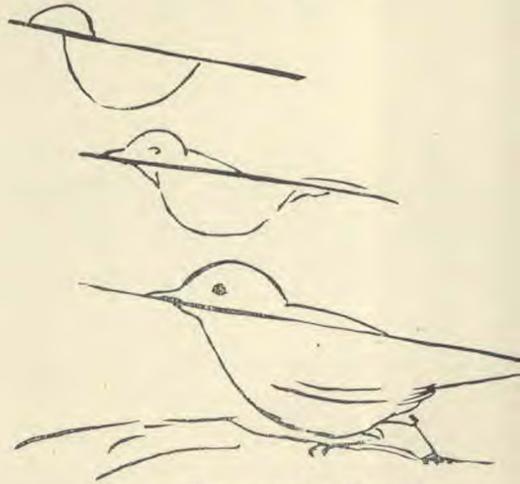


“Draw the wings against the side,
With some lines of grace;
Place the slender little legs
In their proper place.

“Now we give our bird a tail,
Either short or long.
Perch him on a bending bough,
And let him sing a song.”



Again, the foundation strokes of birds may be made in this way.



— *Progressive Teacher.*

Numbers in Grades One and Two

SENSE training constitutes the major part of the work in these grades. Exercises are given to develop accuracy and rapidity of judgment through sight, touch, and hearing, and the child is led to recognize definite relations. Such number work is introduced from time to time as is needed for the understanding of the correlated work in other subjects. — *Course of Study of Michigan State Normal College.*

THAT which we are we shall teach,
not voluntarily but involuntarily.—
Emerson.

Methods in Teaching Spelling

THE promised "Methods in Teaching Spelling" was crowded out of the last number, but it is not out of date for the present number.

In the first place, let us not make the mistake of supposing that spelling is the ability to reproduce in order the letters constituting a word. Spelling is dependent, not alone on the memory, but first on attention; second, on correct hearing; third, on observation; fourth, on visualization; fifth, on imagination; and, last of all, on the memory. The pupil who is attentive, who learns accurately, who observes closely, whose powers of visualization and imagination are keen, will doubtless be a good speller, even though he have but an ordinary memory. In fact, each of these powers is a wonderful aid to the memory. That pupil who is inattentive, slow to catch sound, careless in observing, inaccurate in visualizing, unimaginative, will probably have a loose memory, and is sure to be a poor speller.

Any exercise, therefore, that strengthens any of these powers of the mind, is doing just that much toward making good spellers. Teach pupils to *see* the details of a description in a reading lesson. Let them close their eyes and describe the scene. Require them to state each detail and fact definitely. Stand a row of pupils before the school. Pupils at their seats bow their heads on the desk. Teacher rearranges the row of pupils. Heads up. See who can arrange the row as it was before the heads were bowed. Do the same with a row of objects of any kind arranged on a table before the school. Display for an instant a card on which has been pasted a series of colored forms — square, triangle, circle, etc. Test the pupils' power of visualization by having him try to tell what he saw in the exact order the forms appeared on the card. These

and other similar exercises are interesting and very profitable. They develop the power of close observation and location — a power essential to spelling.

The following are some devices that have been suggested for variety and for arousing interest in the subject of spelling: —

1. Series spelling, words having a common element; as, sight, right, might, fight, light, tight, bright, fright; ill, fill, will, hill, mill, etc.

2. Flash writing. Write a new word on the board. Pupils observe it for an instant. Word is erased and pupils try to reproduce it. Words of more than one syllable should be divided into syllables. If one makes a mistake, have him erase it and look again at the correct form.

3. Study new words with the class at the time of assignment. Write a word at a time on the board, calling attention to difficulties — a *g* that sounds like a *j*, a *c* that sounds like a *k*, silent letters, a rule illustrated, or exception to rule, syllabication, capitals, hyphens, apostrophes, etc. Erase and let pupils write from mental picture formed.

4. Choosing sides. Misspelled words not announced; opposite side has chance of correcting it, if any one notices it. If unnoticed, all who pass it by must sit, the same as if they had missed it. (The choosing of sides has some objectionable features and should not be employed frequently.)

5. Class spell against the teacher, a pupil who does not need the drill pronouncing the words.

6. "Drop the handkerchief" device. See page 45 of CHRISTIAN EDUCATION, Vol. II, No. 4.

7. Each child names and spells a word beginning with the letter with which the previous word ended.

8. Choosing sides. A teller appointed for each side, who keeps record of all words misspelled by his side. No words are corrected at the

time. At the close of the exercise, the words missed by each side are written correctly on the board, and the total number misspelled by each side announced.

9. From a given word, form words, using only those letters that appear in the given word. Over two hundred words may be formed from letters in the word "Baltimore."

10. Spelling down and spelling up. See page 343 in "Church School Manual." S. E. P.

THE QUESTION BOX

1. PLEASE give me some suggestions on how to eliminate whispering from my schoolroom.

Ans.—First of all, try to teach your pupils the principles underlying this matter. Help them to see that it is not kind to disturb the quiet of a place dedicated to study. It is not simply because they are in school that whispering is out of place. It would be equally out of place in a public library where others are trying to think and read. Besides, it is not courteous to whisper in company, and we should learn to respect the presence of others. More than that, it is not fair to interrupt and take the time of a fellow pupil who should be studying. Time is money and more than money, and every pupil has a right to uninterrupted time in school. In tuition schools he actually pays for that time. The fact that it is neither kind, nor courteous, nor fair will generally appeal to pupils.

But with all good appeals to right-doing, many pupils will at times need some extra assistance to keep them in the straight path. The following plan was successfully carried out in a certain schoolroom not long ago. The reasonableness of the requirement was presented by the teacher and agreed to by the pupils. Each pupil who desired to have his school

what it should be and was determined to do his part by resolving not to whisper during the day, was asked to write his name in an assigned place on the blackboard. In a very short time all names were written. One boy who was rather slow to promise finally said he would try, and his name went down. The arrangement was that as soon as any one so far lost his self-control or showed a weak memory by yielding, he should quietly step to the board and place a mark after his name. At the close of the day only two marks appeared. The same plan was continued the following day, when not a mark was needed.

2. How early would you begin to use the dictionary?

Ans.—At least as early as the fourth grade. Every pupil in this grade and in the other intermediate grades (5 and 6) should be furnished with a common-school dictionary. It is impossible to teach the use of the dictionary and have pupils form any habit of consulting it with but one large dictionary in the school. Seventh- and eighth-grade pupils should have the ordinary high-school dictionary. Work should be required in all these grades both in the individual and in the large school dictionary. Pupils in the fourth grade should learn to find words quickly, and be able to pronounce any word from its dictionary markings.

3. How many words should constitute a spelling lesson?

Ans.—During the first year give a total of one hundred to three hundred words, but spelling as such is given little if any attention until the latter half of the year. In the second grade four new words and six review words constitute good daily work. Begin the third year with six new words, reviewing four; during the year increase the number of new words to ten, and the review words to ten. In grades four, five, and six, fifteen or twenty new words and five or ten review words; in the grammar

grades, about twenty-five new words daily. In all the grades there should be one weekly review and at least one monthly review. S. E. P.

The Story Hour

WHO remembers what I promised to tell you about to-day?

"You said you would tell us about King Adam's home."

Very well; let me see you all in good position first, and all eyes this way.

Story II—King Adam's Home

This home of Adam's was very large and beautiful, and it had a great many rooms, every one of which was more lovely than any room you ever saw.

Perhaps you have been in a room sometime where the walls were covered with paper that had pretty flowers pictured all over it, and large paintings of fruit and flowers and pretty rivers and trees and gardens, hanging on the walls. Perhaps the ceiling was a beautiful color, and the carpets rich and costly. But Adam's home was more lovely than that. Instead of having only *pictures* of gardens and rivers and trees and flowers and fruit, his home was a *real* garden. Its walls were made of vines and the drooping branches of trees, and the rooms were like beautiful bowers.

The fruit that hung from the trees was of all colors and looked very beautiful, and the flowers filled Adam's home with sweet fragrance. The carpet in this home was the green grass, dotted all over with bright flowers; and the ceiling was the bright blue sky.

Right in the midst of Adam's home was a fountain of water, and out of this flowed a broad river. The water in this river sparkled like silver, and it flowed over sands of gold. On the banks of this river grew the tree of life. It looked like two trees, one on each side of the river, and it grew together at the top like a great arch over the river. There were other trees growing in Adam's home, but the tree of life was the most wonderful of all. Its branches bent over with the weight of the fruit, and the fruit looked like apples of gold and silver.

Sometimes people now have large glass bowls of water on a table in their parlor, in which they keep a few pretty goldfish. Have you ever seen any goldfish? And they keep pet birds shut up in cages to sing to them; and rich people sometimes have deer parks with deer in them. There were fish and birds and animals in Adam's home, too, but they were not shut up in cages or any-

thing of that kind. They were free to go where they wanted to. The lion and the lamb played peacefully about, or lay down at Adam's feet. The birds were not afraid of him, and as they sang their songs of praise to God, Adam sang with them.

You may think you would not like to live outdoors when it rained, or when it was cold, or at night when it was dark. But where Adam lived there was never any rain on the earth. The ground was watered with the gentle dew. It was never too cold or too warm either, as it is now sometimes, and at night it was not dark, as it is now. I wonder how many of you, when the weather is fine, would rather be outdoors than in the house—out near some beautiful stream of water, where the birds are singing in the trees, and everywhere about the bright-colored flowers are blooming, perhaps where wild strawberries grow, or where great clusters of grapes and all other kinds of fruit hang down for you to pick and eat. How we should enjoy picking the different kinds of fruit, and gathering bouquets of the sweet flowers, shouldn't we? And when we had gathered all we wanted of these how pleasant it would be to sit down by the river and watch the little fish, and listen to the songs of the birds! How many of you think it would be nice to live in a place like that?

Although Adam lived in such a beautiful home, yet he was not quite happy. Do you know why? When you have a great many nice things to look at and to eat, do you like to sit down all by yourself and enjoy them? If you had some nice apples, I wonder which would make you the more happy, to go away all alone and eat them all yourself or to invite some of your friends to your home and give them part of your good things?

Let me ask you another question: If you were going out for a walk in some very pretty place where all kinds of flowers and ferns grew, would you enjoy it if you had to go all alone? or would you rather have some dear friend with you? Now I am going to ask you one more question, and then you may tell me, if you can, why Adam was not quite happy in his beautiful home. Suppose you owned a very large and beautiful house, in which were all sorts of pretty and interesting and wonderful things, would you be happy to live in that house all alone, nothing there to talk to—except perhaps some birds or fish or animals of some kind—and no one at all to talk to you? No, no; you would be very lonely, wouldn't you? And, besides, if we keep all the good things ourselves that God gives us, we soon become very selfish. Now can you tell me why Adam was not quite happy?

God saw that Adam was lonely, and he did not want him to be selfish (and we must

remember that he does not want any of his little boys or girls to be selfish, either). He saw that it was not best for Adam to be left alone. So he caused a deep sleep to come upon him, and when he awoke God gave him a beautiful companion; that means some one to live with him always. God named Adam's companion Eve, and he told Adam that Eve was to be his wife. Adam loved Eve very much, and no wonder, for she was so good and beautiful. Eve was tall and graceful, and dressed in a robe of light more beautiful than any wedding-dress you ever saw. No wonder God made such a grand and beautiful woman to be Adam's wife; for as Adam was king, so Eve was to be the queen of this earth.

That was a wonderful day for Adam and Eve—that first day that they lived together. How Adam must have enjoyed showing Eve the beautiful home where they were to live! It seems to me that I can almost see him showing her all the animals and telling her their names. And I am sure that the animals were as glad to see Eve as they had been to see Adam; for Eve was going to help Adam take care of them. I am sure that they must have taken a walk down by the river of life to see the fishes and to pick some of the pretty flowers that grew along its banks.

People who have homes often have visitors. Do you suppose that Adam and Eve ever had any visitors? They were the only people that lived on the earth then. Who, then, could come to visit them? I will tell you. Every day the angels came to the garden of Eden to visit Adam and Eve. We would feel greatly honored if an angel were to come to our homes to-day to visit us, wouldn't we? But Adam and Eve had even more honored visitors than the angels; for God himself came to the garden of Eden to talk with the king and the queen of this earth. He talked with them about all the things that he had created to make them happy. He talked with them about the sun, the moon, and the stars. He explained how the flowers and plants grow and bud and blossom. He told them a great many things about the birds and the fishes and the other animals. He also told them about the other worlds that he had made, and about the people who lived there, and about the angels who lived in heaven. Every day Adam and Eve learned more and more about how good and wise God is; and the more they knew him, the more they loved him.

Although God intended that all over this earth there should be homes like Adam's, yet everything is different now. Satan has spoiled the beautiful work of God. It is a

sad, sad story; sometime I will tell you all about it. But God's plan for this earth will still be carried out. He is to make this earth all over new, and then it will be even more beautiful than it was at first. And if we love God and do as he wants us to do, he will let us live in that beautiful new home. How many of you want to live in that home?

S. E. P.

Arithmetic Devices

HERE are some little plans in teaching arithmetic which I have found both interesting and instructive.

In teaching United States money, I have the pupils look in the daily papers for the market value of various articles, as eggs, potatoes, flour, sugar, and butter. Then I distribute among the members of the class, a box of paper money, consisting of dimes, one-, five-, and ten-dollar bills. One of the pupils is selected as the grocer, and the others pretend that they purchase the various articles. If the grocer fails to give the correct change or does not know the market value of his goods, he forfeits his place as groceryman.

I also find it an excellent plan to teach bills and accounts in connection with United States money.

In teaching practical measurements I substitute original problems of the children for those given in the text-book; that is, I let the children measure window-panes, desks, and other articles in the room. I also find it very interesting to divide the class into two divisions, let one division represent well-known firms, then let the other division write orders to these firms for glass, picture-frames, and other articles that they have measured.—*Progressive Teacher*.

SOME of your hurts you have cured,

And the sharpest you still have survived,
But what torments of grief you endured

From evils which never arrived.

—*Ralph Waldo Emerson*.

THE HOME SCHOOL

Work for the Rainy Day

EDITH N. CUMMINGS

ONE Tuesday afternoon in April, Mrs. James, accompanied by her little son and daughter aged six and eight respectively, went to call on her neighbor Mrs. Day. Upon entering the house, Mrs. James made some apologies for bringing the children with her on such a muddy day. She remarked:—

“I have been nearly crazy all the forenoon. I couldn't send the children to school this morning as it was raining so hard. They had to stay in the house with me all the time, and have been so restless and mischievous; so I brought them over here, for I thought they could play with your children while we both did some mending. You see I have accepted your invitation of last week, and have brought a few garments to mend.”

“I am certainly glad you brought the children, for we were just going to play store, and Joe will be so glad to have two more customers. We will go up-stairs so we can be with the children.”

“But, Mrs. Day, I wanted so much to continue the conversation we began last week, and the children will make so much noise, and disturb us. Wouldn't it be better to stay down-stairs?”

To this suggestion Mrs. Day replied earnestly, “I am quite uneasy when my children are so far away that I can not hear what is going on. I think it my duty to know what they are doing, and, too, they would feel lost without me near by to be their counselor and adviser.”

“Very well, we will do just as you say, for I am sure you know best,” said Mrs. James.

The children's room was at the head of the stairs. It was a small room containing a home-made folding bed, a dresser, a sewing-machine, and the children's chairs and playthings.

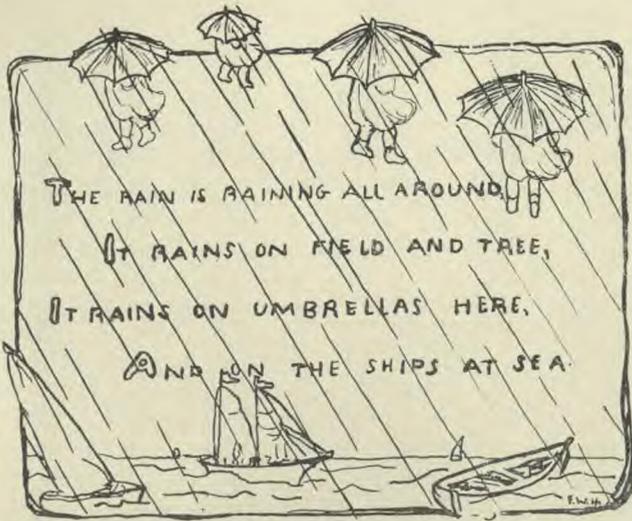
Mrs. Day introduced the visitors by saying, “Mother's little boys have company. Helen and Ray have come to spend the afternoon with you. Can you help them have a good time?”

“Yes, ma'am,” replied the older boy, who was seven, while little five-year-old John said, “We are so 'elighted to have you play wif us, and we will have so *muts fun*.”

“We will sit in my room, Mrs. James, it is just across the hall.”

“What was that verse and those pictures on the blackboard in the children's room?” asked Mrs. James.

“That was something I put on the board before the children awoke this morning. I saw it was raining, so I began thinking how to entertain them in a profitable way. I knew



they would be disappointed in seeing the rain, for we had planned to make garden to-day.

"I was so thankful for the rain, and for God's goodness in sending it just when we needed it so much. I thought of the verses in the fifty-fifth chapter of Isaiah. 'For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' And Matt. 5: 45: 'That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.'

"I decided to read and explain these verses to the children at family worship. This I did, and they were content to stay in all day if need be."

"But what did you do to entertain them?" asked Mrs. James. "I couldn't think of a thing to have Helen and Ray do but cut out pictures and make a scrap-book, and they littered the whole house with paper and paste, and I thought I would never let them do it again; for now I can spend all day to-morrow cleaning up after them."

"It is not necessary for children to get paper on the floor and paste on the table and chairs. Have you ever visited Miss B's schoolroom during the manual-training class?"

"No, I haven't. I have not had time to visit the school at all this year."

"Do you mean to say that you send

two children to school and have not visited it? I have been there a number of times, and my children do not attend. I get good ideas for home work each time I visit it. The manual-training class is especially interesting and instructive. Miss B has forty pupils, all under nine years of age, and not a scrap of paper is seen on the floor. Mrs. James, I believe every mother should be a close friend of the teacher. They should counsel together. Miss B is a model teacher. She enters into the children's joys and sorrows; she not only studies with them, but plays with them. They never spend a recess alone; she directs their play, and they confide in her. Teacher and pupils are all working together, and they have a good time and a good school.

"Truly we have need of child study in the way Christ indicated when he took a little child and set him in the midst, saying, 'Except ye . . . become as little children, ye shall not enter into the kingdom of heaven.' We, in our egotism, try to make the children like ourselves, instead of learning the great lesson their humility, purity, innocence, and faith should teach us. If we would bind our little ones to us, we must bind our souls to all that is high and true."

"Listen to the children," said Mrs. James, "they are singing a song about the rain."

"Yes, I was going to tell you about it. After breakfast this morning I asked the children if they would not like to help me clean the cupboard and polish the silverware and try to make our house look fresh and clean, as God was refreshing the trees and grass outside by sending the rain.

"I told them we would learn a rain song while we were working. We also learned the little poem that is written on the blackboard. It is one of Robert Louis Stevenson's poems. Joe is teaching it to your children now.

“The rain is raining all around:
It rains on field and tree;
It rains on umbrellas here,
And on the ships at sea.”

“The little song has only four lines: —

“Patter, patter, goes the rain,
O, so many hours!
But though it keeps me in the house,
’Tis very good for flowers.”

“This conveys a contented feeling, and all children are willing to sacrifice a few hours of outdoor play for the flowers they can pluck later.

“After our work was done, we came to the children’s room, which is also my sewing-room. They made umbrellas and ships, as the poem suggests, while I did some sewing. The umbrellas were cut from paper and colored with crayolas; the ships were folded from four-inch squares of paper. I learned to make the ships, or sailboats, one day when I visited the manual-training class in Miss B’s room.”

“I certainly will visit the school and become acquainted with Miss B, for she would be a great help to me, I am sure,” replied Mrs. James.

“It is our duty to know what our children are doing at school as well as at home; we should plan with them and confide in them. I want to be their confidante, companion, friend, comforter, and that most blessed of all words, *mother*.”

After a little visit with the children, looking at the things they had made, Mrs. James and her children went home, all feeling in better spirits than when they came.

MOTHER is the name for God in the lips and hearts of little children.—
William M. Thackeray.

A RICH life is worth more to a young learner than a rich curriculum.—
Brumbaugh.

“THE most important part of education is right training in the nursery.”

Notes That Were Never Written

MITTA ELLIOT

THERE have been so many of them during my ten years’ experience in teaching,—notes to mothers containing a suggestion or two which, if acted upon, would have made the child’s school work so much more profitable, or would have added so materially to his development! Why were they not written?—Because the true mothers—those who were conscientiously and joyously giving their best effort to the wise training of their children—so seldom needed any word that I could say; many times, instead, they gave me inspiration and a saner view-point. Whenever any question arose wherein my professional training had given me knowledge which they lacked, I always found them eager for advice. Invariably they were willing and anxious to co-operate with the school in every possible way.

There were others—the conceited, the ignorant, the indifferent, the careless. Early in my career I learned the futility of offering suggestions to these. Each one of them, down to the youngest butterfly of all, to whom motherhood had come as a regrettable accident, and who was shirking responsibility wherever possible, would have stared at the note with wide-open eyes, and said:—

“Now what does she know about children? She has none of her own. To be sure they say she gets along all right at school, but if she had them at home, she would find it a very different matter.”

I have taught, trained, understood five hundred children. I gave years to the study of the accumulated wisdom of the master psychologists and educators. I have known what it is to lie awake for hours planning, not only how to make my bad boy behave—any one with brute strength can do that—but how to make him want to be good, so that he would continue to

do right after he had gone beyond the reach of my personal magnetism and authority. I have taken wayward children whom mothers frankly admitted they could not manage, and trained them into law-abiding little citizens. I have discovered physical defects, and sent the child to the physician, who transformed him from the class dullard into a happy, normal child. I have bound cut fingers, soothed pain, and kissed away the tears. I have been a member of homes where there were many children. I have fed them, cared for them, all day and many days. But of the physical pain of bearing a child, of the joy of sitting before the firelight and crooning lullabies to my own babe; of the fierce maternal instinct to protect her young which the human mother shares in common with the lion in the jungle, the eagle in the blue, and the clucking hen, I know nothing. So I could not send those notes to those mothers. Had I written them I should have brought to the task all my knowledge of human nature and my best tact. The bare, ugly facts should have been clothed in the softest robes of words that I could have woven. But now, since I am sure that any mother sufficiently interested in her child's welfare to read this at all is broad-minded enough to appreciate truth, I shall indite merely the unadorned statements.

Here are some of the notes that never were written:—

"I called at your home last night, Mrs. B. Your little daughter was in the limelight every minute. She played the piano, and you remarked that it was wonderful that so young a child could memorize so difficult a selection. You asked me if I had noted her rose-leaf complexion, the thickness of her hair, and her sylph-like figure. You showed me her new wardrobe, and remarked at length upon the way in which each article became her. You had her

read and recite for my edification. You exhibited her fancy work. You recited all of the compliments that had ever been paid her. You discussed her points of superiority over all her playmates. All this with Alice listening, you understand. Naturally she would be a sweet, winsome child, but now she is vain and conceited. The other children dislike her. Mothers do not care to have her in their homes. At the school exercises the other children sang with the sweet unconsciousness of birds. Alice blushed, smirked, fussed with her gown, and was painfully self-conscious. Please, if you care for the child's future, refrain from discussing her personalities in her presence."

"This, Mrs. C, is the third excuse I have had for Harold's absence during the month. Each says, 'Ill with a cold.' He reappears with thin stockings covered with snow. He can not make his grade with irregular attendance. Won't you get him some heavy leggings? His clothes are so costly that I know it is not a question of expense. It is one of thoughtlessness—or of vanity."

"Mrs. M, Kenneth is as winsome a little chap as I have had in my grade in many moons. But there were some painful scenes during the first week until he had learned obedience. Yesterday he came to my desk with this gleeful statement: 'I runned away last night, and it took mama an hour to find me. It's fun. I'm doin' again.'

"'But what did mama do?'

"'Nuffin.' She said she'd whip me next time, but she won't, 'cause she never means it. Next time I fink I'll go down by the mill. She said I might get drowned there, but course she didn't mean that either.'

"The neighbors say you can't manage Kenneth, and that he is a perfect little imp. I saw you both at the parade. You told him to stand in a certain corner, but he didn't. He left, and came nearly being crushed under

the horses' hoofs. You looked so thin and pale and worried that I wanted to take both your hands, and say: 'Never make Kenneth a promise nor place restriction until you have fully considered the wisdom of your words. Then stick to it at any cost. He is not bad. All he needs is firmness.'"

"When you visited my school, Mrs. W, you said that you could not understand why Helen did not have as good marks as the Thomson twins. You were sure she was quite as bright. She is. Possibly her intellectual endowments are even higher. But the Thomson twins are in bed at seven-thirty. Helen's bedtime is fixed by the dictates of her own whims, and is anywhere from seven until eleven. She comes to school tired, sleepy, and listless, while they are bright and alert."

"You signed Carl's report card yourself, Mrs. B, and did not show it to his father, for fear the child might be punished. He deserved it. The deportment was low. There were several unauthorized absences. The standings showed lack of application. Mr. B is a just man. He loves his son. But he wants him to grow to be a man — not a weakling nor a shirk. You are making a fatal mistake in standing between the child's father and justice."

"Mary came to see me with tears in her eyes, Mrs. N. You were so busy embroidering that you had no time to look at the booklet which she had prepared with such loving care. Now she takes no interest in her work. Was that centerpiece of more consequence than your child's confidence?"

"You told me that Jean inherits a weak constitution, Mrs. S. You regretted that she was subject to headache and stomach trouble. Then you sighed, and said the ways of Providence were inscrutable, and that her little sister was afflicted in the same way. You permit her to eat rich foods, meats, heavy pastries, and to

drink strong tea and coffee. Get a reliable diet list, and follow it, and don't blame Providence."

"I never have had the pleasure of meeting you, Mrs. X. You never come to school or go out evenings. I have heard that you keep your house in immaculate order. Once when I passed your place, I heard your shrill voice giving irritable commands. Little Grace reflects your mannerisms. She is nervous, high-strung, and disagreeable to the other children. She told me this morning that the baby kept you awake all night; also that there are two little graves out in God's acre. Won't you take a nap each day, and spend some time in the open air, even if the sheets do go unironed?"

"You are trying to help Albert at home, Mrs. F, and you worry and blame me because your teaching does not fit in with our system. Would you make up a new gown after the pattern of your mother's wedding-dress? Come to me for an hour, and let me show you wherein times have changed — educationally. Then your assistance will be of real value."

"You thought I was unjust to May to-day, Mrs. G. Perhaps I was. Teachers are human and liable to err. Some unknown factor may have entered into the case. Instead of criticizing the act before the child, won't you come to me frankly and in private and state your case? Would you care to have May's father criticize you in her presence?"

There are many, many such "unwritten notes" in every teacher's mental desk. Often she dare not put them in cold black and white for fear of alienating the already apathetic parent further. But, O, if parents would only realize the need the teacher has of their help and co-operation and friendly sympathy! — *American Motherhood for January.*

DILIGENCE is the mother of good luck.— *Franklin.*

Report of Home School Work

ANNA E. RAMBO

DURING the year 1910 twenty-three mothers belonging to the Mothers' Home School Band of New Jersey reported work done with their children. The summary of the weekly reports of lessons taught is as follows:—

Bible	2,149
Reading	2,104
Writing	1,812
Busy Work	1,887

This yearly summary may look like just figures to the majority, but it does not look that way to me; for it represents too much genuine child and mother training, with all the sweet home influence. The testimony of the mothers has been that they enjoyed the work and have felt the blessing of heaven upon it.

Some of these mothers began the work of teaching their children, with fear and trembling. They had long looked upon the public-school teacher as having the sole right, privilege, and ability to do such work.

I will mention the experience of one mother. In 1909 I talked with her about teaching her boy, whom she was about to place in the public school. She was sure she *could not* teach him herself. I said: "You know how to read and write, and can teach him. We have the best of textbooks to help you. He will be saved from the influences and associations of the public school." But her fears prevailed, and he was sent to school. She soon realized a difference in his spirit, that he was not so quiet and easily controlled. He was soon given a reader with its sprinkling of fairy tales and fables.

In 1910 this mother expressed her desire to begin to teach her little girl at home, and so delay sending her to school as long as possible. She joined the Mothers' Home School Band, and supplied herself with kindergarten material and cards for the first les-

sons in busy work and reading, and a True Education Reader No. 1.

As the little boy's school was crowded and he could attend only half a day, he took lessons with his mother and sister the other half day. After two months' work she wrote as follows:—

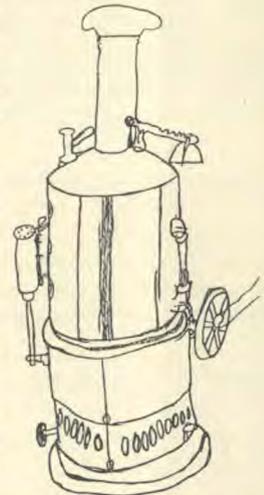
I am so glad I have started to teach the children. My little boy just loves to read from the reader. He thinks it is so much better than fairy tales. He is always ready to hear the Bible stories. I only hope he will always love the Bible as he does now. My little girl is doing as well as I can expect. We have read about Noah, and we had a little cardboard ark with little candy animals, and they made animals with the clay. They built the tower of Babel with their blocks. I am spending considerable time with the Sabbath-school lesson each week, as I think it is too important to pass over lightly.

Now after six months this mother is well pleased and interested in her work.

I will mention the case of another mother who has been teaching her two children almost three years. They are nearly through True Education Reader No. 2.

When I visited them recently I found the boy had been given a toy engine which would generate steam from a little lamp and water in the boiler, and would run. Standing at the table, with the engine before him, he drew the accompanying picture of it. He is eight years old.

I enclose the drawing, not because I think it is good in itself, or even the best or most finished work that I have seen him do, but it was drawn easily and quickly from the object without finishing touches, and helps to prove



the point which I so often have to urge that mothers can develop drawing in the children without the ability themselves. The mother can not draw, and regretting her lack in this particular, she encouraged him from the first to copy simple forms and pictures.

The reading lesson was on page 194, and for seat work required that certain Bible names be arranged in the order in which the persons lived, and that something be told about each one. Here is the result of his work:—

- | | | |
|-----------|----------------|--------------|
| 1. Adam. | 7. Methuselah. | 13. Saul. |
| 2. Eve. | 8. Noah. | 14. David. |
| 3. Cain. | 9. Abraham. | 15. Solomon. |
| 4. Abel. | 10. Moses. | 16. Absalom. |
| 5. Seth. | 11. Joshua. | 17. Elijah. |
| 6. Enoch. | 12. Samuel. | 18. Elisha. |

Adam was the first man.

Eve disobeyed God.

Cain killed his brother in the field.

Abel was a shepherd.

Seth was the third son of Adam.

Enoch walked with God 360 years.

Methuselah lived longer than any other man.

Noah built the ark.

Abraham is the father of the faithful.

Moses was hid in the ark of bulrushes.

Joshua led the children of Israel into the land of Canaan.

When Samuel was a little boy, the Lord spoke to him.

Saul tried to kill David.

David played beautifully on the harp.

Solomon was the wisest man that ever lived.

Absalom hung by his hair on a tree.

Elijah was taken up by chariots of fire into heaven.

Elisha made the bitter waters sweet.

(Robert Braden Moore Tower, age 8.)

Faithful daily home work at the mother's side accomplishes results.

Some are using Bell's Bible Lessons in addition to the Sabbath-school lesson for the daily Bible study. Years ago, before the Sabbath-school lessons were printed in the *Little Friend* and *Youth's Instructor*, Bell's Progressive Bible Lessons did good service in the Sabbath-school. They are still useful in the home.

One Mother's Success

ONE mother of my acquaintance has found a very practical means of getting her problems into perspective. There are several girls in her family—the oldest of them nearly through the high school—and their home is an eight-room apartment in the city. To a crude masculine eye no fault is to be found with the look of things there, but apparently that is not the whole story. One day she said to me: "Nobody knows how I dislike to see my house in such a condition. I was brought up, you know, to be a model housekeeper. And the girl's clothes! I should so enjoy putting a lot of dainty work on them"—she illustrated her points with terms that I do not recall—"but I have learned to put it this way to myself: 'Ten years from now what will my girls be most grateful for in their mother's thought for them—that she made them lots of pretty dresses, or that she tried in every way possible to be their comrade and inspiration, keeping her own mind alive and growing, and having a real share in their various interests?'"

That woman has found herself. She is living a rich, beautiful, efficient life, and her children and her husband are proud of her.

There is great virtue in daring to put up with imperfection. The ability to select the important, and to keep from worrying about the rest—there's nothing more fundamental in the whole art of living.—*Luther Gulick, in Ladies' Home Journal.*

Corrections

IN our March-April number, page 32, first column, the work under "Step 2" (not including the conclusion) should be divided into Step 1 and Step 2, instead of placing the statement of conditions as Step 1.

Also the last two items in the seed list on page 37 and the last two on page 38 in the same list, should read feet instead of inches.

Christian Education

H. R. SALISBURY - - - - Editor
W. E. HOWELL - - - - Associate Editor

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Notice

CHURCH-SCHOOL teachers, educational secretaries, and others who have kindly replied to letters requesting them to give their opinions in reference to the proposed revision of Professor Bell's "Natural Method," will please accept the thanks of the committee for their contributions to the discussion of this subject. Thus far the response has been a general one, and the prospects are good for arriving at a conclusion in respect of a text-book in grammar that will adequately embody the consensus of opinion among our teachers. Should any of our educators especially interested in this subject have been unwittingly overlooked, they will confer a favor upon the committee by writing to the undersigned.

M. E. OLSEN, *Chairman.*
Takoma Park, D. C.

WE have received a copy of an inspiring poem entitled "His Glorious Work," written by Frieda Elffers, a former student of Union College, South Africa. Beginning with a graphic description of chaos, it follows the work of creation by days, thus being divided into eight parts. It is written largely in pentameter verse, breaking out here and there into a burst of song. For originality, fitness of diction, sustained dignity, and inspiration it is well worth reading. It is bound in cloth, put up in presentation style, 5 x 6 inches in

size, 80 pages. Price, 50 cents, post-paid. Order from Department of Education, Takoma Park, D. C. As we have only twenty-five copies, orders should be sent in promptly.

Summer Campaign Number

Our expectation is to have this number ready for filling orders by June 1. A recent fire in our publishing-house has caused some delay, but they are making a quick recovery, and we believe we can still fill our engagement.

Already some orders have been decided upon without our solicitation. We urge upon all readers of this notice, official or layman, teacher or student, to send in their orders the earliest consistent, to aid us in determining the size of our printing order. We feel confident that all who used our campaign number last summer will place another, and we hope larger, order this year without solicitation; and that those who did not order last year or who ordered too late, will make sure of not being left out this year.

Each school can prepare its own special circular for enclosure in the journals used for distribution. An order of 50 or more copies may be divided, if desired, part being sent to one place and part to another. This number will be useful late into the autumn. Be sure to order enough to fill all your needs. The school orders last year ranged from one hundred to twelve hundred each, and should make some advance upon that this year.

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BEGINNING with last January, the *Medical Evangelist*, of Loma Linda, Cal., is being issued monthly, ten numbers a year. It contains sixteen pages, with a cover, and sells for five cents a copy, or fifty cents a year. Its object is to help build up the field work connected with the College of Medical Evangelists and Loma Linda Sanitarium, especially city work.

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Per Pacem ad Lucem

I DO not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load:

I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead,
Lead me aright,—
Though strength should falter and though heart
should bleed,—
Through peace to light.

I do not ask, O Lord, that thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel thy hand,
And follow thee.

Joy is like restless day, but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

— *Adelaide A. Procter.*